

## GATEWAY TO THE GREAT BOOKS

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LINCOLN





**GATEWAY  
TO THE  
GREAT BOOKS**





REFERENCE

# Gateway to the Great Books

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**RETROCONVERTED**

B. C. S. C. L.

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INTRODUCTION

SYNTOPICAL GUIDE

Encyclopædia Britannica, Inc.

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*Publisher*

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### *Note on Texts and Text Illustrations*

The spelling and punctuation of certain texts in this set have been changed in accordance with modern British and American usage.

Translations and transliterations added by the editors are enclosed in brackets.

Text illustrations in Volumes 8 and 9 have been revised and adapted to show modern equipment.

Portraits of authors in Volumes 2 through 10 are by Fred Steffen of Chicago

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# A Letter to the Reader

Dear Reader:

The offerings we present to you here are intended to lead you on, to fortify you, to encourage you, to seduce you into the habit of reading, and in particular into the habit of reading *Great Books of the Western World*.

A reader who has read, or is in the midst of reading, *Great Books of the Western World* will find an attractive, instructive, entertaining interlude or supplement in *Gateway to the Great Books*.

I would conclude my letter here if I did not know, from painful experience garnered over forty years, what you will be told by your well-meaning friends. The Hutchins Poll shows they will say, "Too hard," "No time," "Too dull," "What good is it?" Since Mr. Adler and I have not the slightest interest in manufacturing furniture to decorate your living room, and still less in building up your social prestige by handing you, as it were, a poor man's Harvard diploma to hang on the wall, I must trespass on your patience a little longer to expose the absurdity of the popular answers to which I have referred. Of course, I do not attribute them to you. If you were so unintelligent as to share such views, you would not be holding this book in your hand; you would not have bothered to open it. No, what I am trying to do is to protect you from the slings and arrows of your outrageous neighbors.

I think I understand your neighbors very well, though it has taken me some time to do so. (My difficulty with them is they are products

of the modern age; and I was brought up half a century ago.) Now we have the Fun Society, molded and supported by Technology, Affluence, and Advertising. The question now is not, "Are you doing anything worthwhile, anything interesting or important?" The question is, "Are you having any fun?" With all the gadgets, the aim of which is to provide comfort or amusement, and all the affluence that has made it possible to buy them, and all the advertising that urges us to do so, fun has become something bought with money, supplied by gadgets, and endorsed by advertising. If we aren't doing something that involves these elements and meets these requirements, we can't be having any fun.

Reading, which does not involve these elements or meet these requirements, therefore cannot be any fun; and the sight of a person reading must be dispiriting to a dedicated member of the Fun Society. If the person reading appears to be enjoying himself, the conclusion must be that he is putting on an act or that he is some sort of vestigial remains from a soon-to-be-forgotten era. A comic book may perhaps be forgiven him, or, in a pinch, a bad Western, though a Western on television would obviously be more fun because it would be less trouble.

Today two objects consume our time: work and distraction. The same forces that have reduced the work of most men have increased their distractions. These distractions have now got to such a point that in addition to reorienting the culture and our attitude toward life they have made it almost impossible for us to keep our minds on anything for more than half an hour. The uninterrupted half hour is a rare occurrence. But the important thing is that keeping the mind on something for more than half an hour is an effort, and, if we are making an effort, we are not having any fun. Fun is identified with distraction—and the absence of any strain on the mind, or even on the body. The popularity of spectator sports, where thousands of people sit more or less inert and watch a few exhaust, or even kill, themselves in gladiatorial combat, shows we are not much more disposed to get fun from physical than from mental exertion.

It must be admitted that reading is an effort. And it seems likely that it will be more and more of an effort, and hence more and more unpopular, with more and more people. In 1962 the Superintendent of Schools in New York City announced that 10,000 pupils in the seventh grade in New York were four years or more behind in reading. This is reminiscent of a recent report to UNESCO showing that

in 65 countries the number of illiterates is increasing because the annual increase in the population in these countries exceeds the increase in the number of pupils in school. The New York figures make the news from UNESCO look even gloomier, for those figures suggest that even if pupils go to school they may not learn to read.

Perhaps I ought to tell you I am not against fun. My quarrel is not with fun but with the current conception of it and of its role among the aims of life. My quarrel with the current conception of fun involves me in a quarrel about what it means to be human, what a human society is, and what is good for—or even interesting to—a human being and a human society. I am afraid I shall also have to make a few remarks about current conceptions of education and of leisure. But I know this is a letter and not a philosophical treatise, and I shall try to make what I have to say on these topics as short, simple, and clear as the subjects will permit

The trouble with fun is that it is boring. It is simply not possible to spend more than a certain number of hours, days, weeks, or years having fun. And when the fatigued funster looks back over what he has done, he can only sigh and recognize, too late, his stupidity.

Why is this so? Why must it be so? It is because of the kind of animals people are. It is against nature for a man to devote himself to occupations little different from those which might be enjoyed by a pig, a pigeon, or even a whale. When we read in the article on Learning in the *Encyclopædia Britannica*, "Chimpanzees make fewer mistakes in performing when they are reinforced with bananas than when reinforced with lettuce, according to the observations of O. Tinklepaugh," we say, "What of it?" We are not talking about chimpanzees but about men, who may be indifferent, at any given time, both to bananas and to lettuce. Man is distinguished from the other animals by his mind, and the infinite capacity and variety thereof. As nobody can deny fun is important to man, so nobody can expect a uniform diet of fun (or bananas, or lettuce) to satisfy him.

Recreation, play, or fun is important. The reduction of drudgery and the opportunity for rest and relaxation it affords are among the greatest of the blessings technology has conferred on modern man. In my lifetime, the working week has been cut by a third and the working life has been shortened at both ends by the prohibition of child labor, the prolongation of education, and the provisions for retirement. *But* the time thus set free has been transferred, with al-

most mathematical exactitude, to the television set. Hence Walter Reuther, the most thoughtful labor leader in the country, hinted the other day he did not like to negotiate for shorter hours. Mr. Reuther intimated that if bowling and televuewing were what the members of the United Automobile Workers were going to do with their free time, they might be better off working.

I hope I am not presuming too much when I say you want to lead a human life. Well, if you do, you have to cope with the resounding pronouncement with which Aristotle begins his *Metaphysics*: "All men by nature desire to know." Aristotle was not so foolish as to mean by this that men want to know the most recent "facts" discovered or invented by scientists or newspaper reporters or the lady next door. What Aristotle meant was that all men want to understand. Understanding is an activity of the mind, and it demands an effort of the mind.

I suppose the next question is whether the effort is worthwhile. If you carry on the kind of dialogue that Mr. Adler recommends you carry on with the authors of these books, you will find the effort will vary from author to author, from work to work. But it will be an effort all the same. Perhaps you will ask, in the contemporary lingo, whether you can have any fun in the process.

It depends on what you mean by fun. John Keats says:

Much have I travell'd in the realms of gold,  
And many goodly states and kingdoms seen;  
Round many western islands have I been  
Which bards in fealty to Apollo hold.

Oft of one wide expanse had I been told  
That deep-brow'd Homer ruled as his demesne:  
Yet did I never breathe its pure serene  
Till I heard Chapman speak out loud and bold.

Then Keats tells us how he felt on reading Chapman's translation of Homer.

Then felt I like some watcher of the skies  
When a new planet swims into his ken;  
Or like stout Cortez, when with eagle eyes  
He stared at the Pacific—and all his men  
Look'd at each other with a wild surmise—  
Silent, upon a peak in Darien.



Did he have fun? Of course he did, in any respectable, human definition of the word. The greatest human fun is that of discovery. Discovery is a synonym for learning.

Discovery, or learning, may come through casual contact, through conversation, or even through television. What the discoverer discovers is the world of the person who discovers it to him. Chapman helped Keats discover the world of Homer. So the philosopher Scott Buchanan talks about learning as the discovery of possible worlds.

The disadvantage of being illiterate is that all possible worlds are closed except those which can be seen or heard. And even those worlds may not be fully intelligible, because pictures and speech are likely to be full of references to writings past and present.

The most enduring human pleasure is the discovery (and, I may add, the rediscovery) of possible worlds. It is delightful; and it is not very hard. Effort is required, but not much. As the Plan of Graded Reading shows, nothing in this set is above the capacity of a freshman or sophomore in college, and there are about fifty selections recommended for readers thirteen or fourteen years old. Here I say nothing of past epochs, of the way in which medieval school boys and the Founding Fathers of the United States used to gobble up the classics. Perhaps those days are gone forever. The Plan of Graded Reading is based upon the known and demonstrated abilities of young Americans today, with all the distractions of our time and all the insufficiencies of contemporary education upon their heads.

I hope you won't be too slavish about the Plan of Graded Reading. My advice is, reach in anywhere. If what you look at doesn't interest you, put it down and try something else. Everything in this set will interest you sooner or later. I recommend browsing as the best method of locating the possible world you want first to explore.

This recommendation is based on my own experience. I have to admit that as a boy I lived at a time so different from this one that my experience may be of no value to you. I am literally antediluvian: I lived before the Flood, the flood brought on by Technology, Affluence, and Advertising.

In those far-off days, ownership of an automobile showed you were rich, and not merely that you had a job at the time when the dealer persuaded you to sign the note. In my home town there was only one boy whose father had one. He was of a race apart. This was before radio, before television, almost before the movies, and

not long after the phonograph and the telephone. (I never make a long-distance call now without looking over my shoulder to see whether somebody is watching, because I was brought up to believe it was a sinful extravagance. As the first John D. Rockefeller used to say to his children, "A two-cent stamp is enough.") We had nowhere to go and no way to get there. Cleveland, which was thirty miles away, was as inaccessible to us as the other side of the moon is today (except to the Russians). If there had been any way to get to Cleveland, and if we had been able to pay the fare, we would not have been able to pay for the amusements that Cleveland must have offered.

We had been granted the precious gift of poverty. Of course, we didn't know we were poor because everybody was in the same situation, except the boy whose father owned the automobile. Because we were poor, we had to resort to "fun" that didn't cost much.

I was fortunate: my father was a minister and a professor. There were books all over the house. Then there was the public library. Then there was the small and miscellaneous collection on a few shelves in the Men's Building of Oberlin College.

I read them all, all the books in the house, all the books in the library, all the books in the Men's Building. At least that's the way it seems to me now. Until I went into the Army at 18, I did very little but read; and one of the hardships of Army life was the difficulty of continuing to do so. As a substitute I took to memorizing long stretches of *Faust* in German on guard duty in Italy. If there had been an Un-American Activities Committee then, they would doubtless have brought me to trial as an enemy agent.

Why do I recite these poignant passages from my autobiography? I want to show that in a remote hamlet in northeastern Ohio fifty years ago it was possible, under conditions that would now be regarded as primitive, to explore Mr. Buchanan's possible worlds—and to have a marvelous time doing it.

I will not claim my method was the best, or even that I had one. I read whatever came next. I read all of G. A. Henty, all of Horatio Alger, all of Oliver Optic, all of Ralph Henry Barbour. I even read all of the Little Colonel series, which was written for girls. I read it for the same reason the climber gave for climbing Mt. Everest: it was there.

But I also read all of Mark Twain, all of Dickens, all of Scott, and all of Thackeray. My father read all the Bible to us at morning

prayers. Gradually I came to have some understanding of the difference between a good book and a poor one.

I got off on this Salute to Myself by starting to talk about browsing. But this may be just a personal peculiarity, such as Ronald Firbank attributes to a character in one of his novels: "‘Well, somewhere in me, far down,’ Miss Dawkins declared, ‘I don’t mind admitting, there’s a field with cows browsing.’" Those of you who are not like Miss Dawkins and me will want to adhere more strictly to the Plan of Graded Reading.

I suppose you will have to anyway because of the lamentable circumstances of your lives. You are distracted. You have all this technology, affluence, and advertising on your hands. This means that you must make every minute count. Mr. Adler and I have tried to do a certain amount of your browsing for you.

We have also tried to spare you one rather regrettable aspect of my experience. I have to admit that I absorbed large chunks of very inferior nourishment. When the mess sergeant said to the private who kept demanding more coffee, "You like coffee, don’t you?" the private replied, "Yes. That’s why I’m willing to go through so much hot water to get some." Mr. Adler and I have tried to spare you the necessity of going through the hot water. In our judgment everything in this set is worth consuming. In the world of the Little Colonel series, all about that dear little girl and her Old Kentucky Home, there was not much coffee—and far too much sugar—to the gallon.

This leads me to tell you one thing about reading that editors don’t usually admit, at least not in public. Reading can be boring. Why did I abandon the likes of Horatio Alger and Oliver Optic? Because they weren’t saying anything important about anything important. After you once got the idea that there were Bad Guys and Good Guys and that, in spite of apparently insuperable obstacles placed in their path by the Bad Guys, the Good Guys would ultimately get rich or go to the White House, there was nothing more to learn. The only thing that keeps reading from being boring is learning, the discovery of possible worlds.

It is of course possible to make learning boring. What has given learning a bad name is textbooks. This is not ordinarily the fault of the writers or publishers. There is a widespread impression that knowledge is facts. If education is the acquisition of knowledge, it must consist of the memorization of facts. Therefore textbooks must

consist largely of lists of facts to be memorized. Add to this that examinations, which are often tests of the facts memorized, hang over the heads of teachers, pupils, and textbook writers alike, and you will understand that it is almost inevitable that textbooks must be boring.

Whatever claims can be made for textbooks, nobody ever ventured to suggest that they were inspiring. They are said to be accurate, or complete, or up-to-date. But the most flamboyant publisher will seldom go so far as to assert that they are interesting. Xenophon and Prescott are better than any Western, and no more difficult to read. We learn through reading Xenophon and Prescott what a great historian can do to a mass of dead facts.

We can almost say that what has given learning a bad name is our educational system. That's where most of us pick up our notions about learning. In the educational system, for reasons of economy, we have to do our learning in groups. Now, as everybody knows, the principal difference between pupils is the difference between the fast and the slow. The slow are not necessarily inferior to the fast, though they are often spoken of as though they were second-class citizens. The fast may, in fact, turn out to be flashes in the pan. But we are not concerned here with the merits of these two groups: we are interested only in the fact that they exist and that their existence causes the boredom almost universally incidental to the processes of education. The fast must be bored because they are too quick for the others. The slow must feel frustrated, which can be very boring, too.

There is an easy remedy for this unfortunate situation, but it is not one that has gained general acceptance. It is a simple matter to have everybody proceed at his own pace, taking the examinations whenever he is ready for them. Perhaps the new "teaching machines," most of which are not machines at all but simply books facilitating independent study, will help popularize the notion that the student should go at the rate suitable to him, no matter what the average rate of the class may be. At present the idea of proceeding at one's own pace appears to make little headway because of the prevalent view that the object of education is not intellectual development but social adjustment. It is generally thought undesirable for a young person to get out of his age group. If he is quicker than the others, he must stay behind until they catch up. If he is slower, he must go on anyway, and slow down the progress of the others.

The curse of facts, combined with the curse of adjustment, makes learning boring. I am told that the ideal of adjustment is losing its grip. If so, perhaps, we may some day understand the role of facts in education. Clearly facts are not knowledge. We do not have knowledge until we have organization. A possible world is an organization of ideas and facts. The facts are made intelligible only through the organization. A telephone book is knowledge only in the most limited sense. Such sense as it has it acquires through its alphabetical organization.

A good many years ago the President of Columbia University and the President of the American Statistical Association announced simultaneously, but independently, that so many new facts were being discovered that it would be necessary to prolong adolescence at least until age 45 in order to pour them all into the students. These scholars would have been nearer the mark if they had said that so many new facts were being discovered that it was useless for the layman to try to learn them. What the citizen, not the specialist, has to do is to formulate some general ideas into which any new facts that may be discovered can fit. The question for the citizen is not, what are the latest discoveries in science? In order to answer that question he would have to devote all his time to the scientific journals, of which there are now 36,000. The question for the citizen is, how do I understand the latest scientific discoveries? He can answer this question if he understands what science is about and what the leading ideas in it are.

When I was going to school, I do not remember hearing any teacher say what any subject was about. In general, I was taught to get some facts into my head so that I could pass an examination and go on to the next course. I never quite understood why I was supposed to take the courses I took rather than some other courses. All I knew was that they were required for graduation, or for my major, or as prerequisite to something else.

Some subjects are at first sight less attractive than others, because they employ languages that are special and sometimes repulsive. With these subjects, browsing will get you nowhere. Here the Plan of Graded Reading is indispensable.

You have probably heard of the young lady who asked the clerk in a bookstore whether he had any recent translations of Shakespeare. Her mistake is even more likely to be made by someone who faces mathematics and its special language for the first time. When

I was a boy, my father happened to remark to me that he hadn't liked arithmetic when he was my age. I had to make it a matter of filial devotion not to like it either. The result is that I have been permitted to glory in the possession of an "unmathematical mind." I know now, when it is too late, that, if I had been given some faint glimpse of what mathematics was about, my father's example, powerful as it was, could not have prevented me from understanding the fascination of mathematics.

In other words, I needed a proper introduction. Precisely that, a seductive introduction, is provided by the little masterpieces in this set of books. The world of mathematics and science becomes intelligible, and then exciting, when presented by the great men who in these papers transmit their own excitement to the uninitiated.

Tyndall, Einstein, Fabre, Haldane, and Hogben are no ordinary teachers, and it is no disparagement of ordinary teachers to say so. Even extraordinary teachers in schools and colleges have obligations and undergo pressures from which the writers in this set are free. Our writers can speak directly to your condition, at your leisure, in the order in which you want to know.

This is the Age of Obsolescence. An education that aims to transmit current information and inculcate current practices is bound to fail because current information and practices are obsolescent. We are committed to the highest possible rate of technological change. It now takes less time to go round the world than it took the Founding Fathers to go from New York to Philadelphia. And the world we go round looks entirely different from the way it looked only twenty years ago. Pity the poor atlas maker, who has to slip a few new countries into his book just as it is going to press and who knows that even then it will be out of date long before it appears. We are committed to change, and we are equipped to produce it. As everybody knows, 90 per cent of the scientists and research workers who ever lived are alive today.

Under these conditions, what is a "practical" education, an education that is in any sense useful? We can begin by saying what kind of education is in every sense useless. A totally useless education is one that aims to transmit current information and inculcate current practices. A useful education, on the other hand, is one that leads to understanding. With understanding the youth of today can face the unknown tomorrow feeling some confidence that no matter what shape it takes he will be able to cope with it.

If I were to try to sum up in four words my advice to the younger generation, I would say, "Get ready for anything." By this I mean, don't get ready for any specific thing, to be done in a specific way, at a specific time and place. Don't, for example, devote yourself to getting ready to make steam turbines in Columbus, Ohio, in 1969. It is most unlikely that anybody will be making steam turbines in Columbus in 1969. There is some evidence that nobody will be making them anywhere. One of the two plants that manufacture them has just closed. (I use this moving illustration because a friend of mine did exactly what I advise against doing: he spent two years in the Cornell Engineering School getting ready to make steam turbines in Columbus. He never saw a steam turbine for the rest of his life.)

The world has always been changing. But the rate of change, and our commitment to the highest possible rate, are entirely new. The Minister of Education in Russia told the publisher of these books that there was no use trying to say what would happen in the future. He said the changes that would take place in the next five years would be greater than those which had occurred from the time of the Pharaohs to the present day. Perhaps the Minister should have said ten years, or twenty-five, but the precise time span doesn't make much difference. Whatever the precise time span is, it will be short.

There is one element of super-novelty in this novel outlook. This is the appearance of machines that can "think." We are used to machines that are substitutes for brawn. It's going to take us some time to get accustomed to machines that are substitutes for brains. But that is what computers are, in the sense that they do work that was done not by the hands but by the minds of men. The rough-and-ready miner has long since been replaced by vast, complicated machinery. Now the office worker is fated to follow the miner. And even what is known as "middle management" will sooner or later follow the clerks. The service trades are being automated as manufacturing has been. Automatic elevators have thrown 40,000 elevator operators out of work in New York City alone. At last reports R. H. Macy & Co. was experimenting with an electronic salesgirl. Sooner or later she (or it) will appear.

These developments, which are taking place before our eyes, have the most serious consequences for education. In the first place, they prove the case against the popular conception of "practical" education. Training for a trade or vocation, going through in school the

routines one expects to go through in earning a living, has been ineffective in the face of the relatively mild changes that we have seen in the last half century. The obsolescence of techniques, and even of whole industries, and the high mobility of our population (15,000,000 Americans move every year) have long since convinced educators who took the trouble to consider the matter objectively that training with a view to earning a living in a certain place in a certain way is a waste of time. It is worse: it may unfit the pupil to earn his living in that vocation because the techniques he learns will be out of date by the time he has a chance to use them. The present rate of technological change leaves no room for argument on this point.

In the second place, we now face for the first time in human history the probability that work is not going to occupy the major portion of the time and attention of the individual. Even if the educational system were able to prepare people for work, it would not be wise for it to make the attempt, because education should prepare people for those activities which will occupy the bulk of their time and attention. The aim of education must now be to prepare people to make intelligent use of their free time.

This is an enormous task. We can't say that we are making intelligent use of the free time we have now. The latest reports from the labor front, where one would think this question would be much agitated, suggest that all that our people want to do with their free time is to get another job—moonlighting is the most popular of all the ways of using up vacant hours—or, as I have pointed out already, to watch television. In some labor circles, we are told, "culture" is regarded as something "continental," meaning European and un-American.

If Aristotle was correct in saying that all men by nature desire to know, then we must assume that the ball game, the television set, and the beer can will eventually cease to convey the full meaning of the American Dream. For the first time in human history, I say, we are all of us going to have the chance to lead human lives, to make the most of ourselves, and to make the most of our communities, too. Man is distinguished from the brute creation by his mind. Human communities are distinguished from those of gregarious animals, like wolves and bees, by their *deliberate* pursuit of the common good.

In this new world, formal, institutional education must therefore



become preparation for a life of learning. The life of learning, conducted on behalf of the development of the individual and of his community, has always been the ideal of what was called the "leisure class." Now we are all going to have the chance to pursue that ideal if we will.

The habit is the thing. Abandoning all illusions about social adjustment and vocational preparation as the aims of education, we have to begin in childhood to discover the delights of the mind and the rewards of the life of the mind. The object of formal, institutional education must be to develop the habits that promote and sustain the life of the mind.

An educational system so conceived and so dedicated will be supported by this set of books; and, pending the development of such an educational system, this set of books and *Great Books of the Western World* can do a good deal of the job. Through this set of books, the habit of reading, which is indispensable to the discovery of possible worlds, can be almost painlessly acquired. Through *Great Books* the exploration begun here can be carried to whatever distance, height, or depth you desire.

The two sets of books are complementary. Each is an introduction to the other, for those who have read the longer works in *Great Books* will want to read the shorter in this set. Many of the *Gateway* authors are comparable in stature to those in *Great Books*. The choice of the *Gateway* authors is based in part on their having shorter works to represent them at their best: in *Great Books* only great, major works appear. Among the authors in this set who had to be excluded from *Great Books* are Ibsen, Shaw, Einstein, Emerson, Cicero, Dickens, Molière, Malthus, Russell, Whitehead, Epicurus, Mark Twain, Lucian, Lyell, Dewey, Schopenhauer, Voltaire, Thoreau, and de Tocqueville. With the publication of *Gateway*, we are satisfied that few if any of the first-rank authors in western civilization are missing from the two sets combined.

Most of the works in *Gateway* are readable and enjoyable by an ordinary sixteen-year-old. They are, every one of them, in considerable measure understandable the first time they are read. In another sense, every one of these books is too hard for any sixty-year-old. They are too hard because the subject with which they deal—man and his universe—is too hard for man to understand. But magnificent writing takes us by the hand and leads us on.

So the many references to Shakespeare in *Gateway* whet our

appetite for the complete works of Shakespeare in *Great Books of the Western World*. So, too, Melville's *Billy Budd* moves us to read his masterpiece, *Moby Dick*. Darwin's *Autobiography* in this collection turns us toward *The Origin of Species*, which revolutionized man's understanding of his beginnings.

Among the authors of *Great Books of the Western World* to whom we are introduced in this set, and the masters who make the introductions, are Homer (Matthew Arnold), Herodotus (J. B. Bury), Thomas Aquinas (Henry Adams), Dante (T. S. Eliot), Montaigne (Sainte-Beuve and Emerson), Machiavelli (Thomas Babington Macaulay), Shakespeare (Samuel Johnson), Newton (Voltaire, Einstein and Infeld), Locke (Voltaire), Swift (Hazlitt), and Faraday (Tyndall).

Authors in this set whose major works appear in *Great Books of the Western World* are Plutarch, Tacitus, Dante, Galileo, Bacon, Hume, Swift, Rousseau, Kant, Mill, Faraday, Melville, Darwin, Tolstoy, and William James.

This set is the Gateway. As you go through it, and upward and onward thereafter, we say "Bon voyage."

And, we venture to add, "Have fun!"

Robert M. Hutchins

# Introduction

## I

### The Ways—and Whys—of Reading

#### *Great Books and the Gateway to Them*

**T**he works in this set are outstanding creations of the human mind, but they are not of the same order as the works included in *Great Books of the Western World*. They consist of short stories, plays, essays, scientific papers, speeches, or letters; and in some cases they are relatively short selections from much larger works. In contrast, *Great Books of the Western World* contains whole books or extensive collections of books.

The works in that set not only have a certain magnitude, but they also occupy a unique place in the formation and development of Western culture. Each of them represents a primary, original, and fundamental contribution to man's understanding of the universe and of himself. It has been said of them that they are books which never have to be written again, that they are inexhaustibly rereadable, that they are always contemporary, and that they are at once the most intelligible books (because so lucidly written) and the most rewarding to understand (because they deal with the most important and profound subjects). It has also been said of them that they are the repository and reservoir of the relatively small number of great ideas which man has forged in his efforts to understand the

world and his place in it; and that they are over everyone's head all of the time, which gives them the inexhaustible power to elevate all of us who will make the effort to lift our minds by reaching up to the ideas they contain.

These things can be said of few books, and the few books of which they can be truly said are truly great books, the only great books. The works included in *Gateway to the Great Books* not only lack the magnitude of the great books; they also have less seminal power. Nevertheless, they do have some of the special attributes which distinguish the great books. Some of the things which have been said of the great books can also be said of them.

The works in this set are, each of them, masterpieces of the imagination or intellect of man. Many of them are modern, even recent; some were written in ages past; but they are all forever contemporary. In whatever time or place we live, they speak to us of our own condition. Like the great books, they are readable again and again, with renewed pleasure and added profit. And like the great books, they throw light on as well as draw light from the great ideas. They, too, have the power to lift our minds up to new levels of enjoyment, new levels of insight, new levels of understanding. They have that power by virtue of holding out more to understand than most of us can manage to understand in a first reading. And if we make the effort to understand more in subsequent readings, they sustain such effort by the intellectual excitement they afford us—the excitement and the challenge of coming to closer grips with the great mysteries of nature and human nature, the order of the universe and the course of human history.

Like the great books in these respects, the selections included in this set are entitled to be regarded as proper companions to the greatest works of the human mind. That, however, does not fully describe the function they are intended to perform. They are more than just companion pieces. We have another and what seems to us a more important reason for associating the contents of these volumes with the contents of *Great Books of the Western World*.

Because this set consists of much shorter works and, on the whole, of things somewhat easier to read, we think that the reading of the selections here included will effectively serve as an induction into the reading of the great books. That is why we have called this set a *gateway* to the great books. The reader who opens his mind to all, or even to some, of the works in this set, has opened the gates for himself and is on the high road to the world of ideas and the lifetime of

learning which the great books, and only the great books, make accessible to him.

Their relative shortness is one reason, but not the only reason, why the selections included in this set are easier to read than the great books. Other things being equal, shorter works tend for the most part to be more manageable to young readers as well as to older ones who have not yet fully developed the skills and habits of the constant reader. In addition, these short works are more readily understandable. They tend to deal with easier and more familiar subjects.

More than half of the contents of this set consists of stories and plays, essays, speeches, and letters. Good writing of this kind almost has to be about things and experiences and feelings which are familiar to every human being; and when the writing is of a high order of excellence, as it is in the case of all the selections here included, it deals with the familiar aspects of life in a way that is at once lively and illuminating. The reader is quickly entertained and, to the extent that he is entertained (which means that his attention is held with delight), he reads—and learns.

While the political, scientific, and philosophical readings in *Gateway to the Great Books* must be read with more conscious effort to attend to what they try to teach us, they nevertheless remain easier than the basic political, scientific, and philosophical treatises in *Great Books of the Western World*. In part, this is due to their brevity; in part, it must be also said that what they try to teach us is more readily grasped.

All the works included in this set are comprehensible to any adult, young or old, who will give them the measure of attention which they require. That requirement is easy to fulfill, and can be fulfilled with pleasure, precisely because all these works have the quality of entertainment. Entertaining books invite and sustain our attention, delighting us at the same time that they profit us. The pleasure and profit that the reader derives from this set of books should—and, the editors think, will—help him to develop the habits and improve the skills which should make the great books easier for him to read, some at the same time, some later.

### *Kinds of Reading Matter*

Different kinds of reading matter call for different kinds of reading. A reader must, first of all, decide what type of reading matter

he has in his hand; and he must then read it accordingly. Every piece of reading matter that comes before our eyes is not equally worth reading; nor do all make equal claims on our attention. All do not deserve from us the same devotion to the task of considering what the writer has in mind—what he is trying to teach us or to make us feel.

A telephone book, an air-line timetable, or a manual for operating a washing machine may be useful or even indispensable reading, requiring attention to certain details; but they certainly do not deserve sustained study or devoted consideration. Most periodicals that come our way do not deserve more than passing attention. And what is called "light reading" is no different from most television programs or motion pictures which succeed only if they give us the relaxation that we seek from them. Whatever use or value these things may have for us, they are seldom worth reading twice, and none of them is worth reading over and over again.

The great books, and the smaller masterpieces that constitute a gateway to them, exert a whole series of claims upon us that other kinds of reading seldom make. They have treasures to yield, and they will not yield their treasures without our digging. They will not give something to us unless we give something to them. Such works command our interest, our humility, and our fidelity. They have much to teach us—if we want to learn.

These are the things which are most worth reading for the first time, precisely because we will find, on that first reading, that they deserve to be read over and over again. It might almost be said that a book which is not worth rereading one or more times is not really worth reading carefully in the first place. Like the great books, the works in this set are not idle-hour affairs, mere time passers like picture magazines. None of them is a sedative compounded of paper and ink. Every one of them calls for and deserves active, as contrasted with merely passive, reading on our part.

Young people—and older ones—who in ages past had access to only a few books in a lifetime knew how to read them without being told. We all know to what good use young Abraham Lincoln, by the light of the log fire, put the Bible, Euclid, Blackstone, Bunyan, and a few other books. He, and others like him, read not only with eyes wide open but also with a mind fully awake—awake because it was intensely active in an effort to get, by reading, everything that the writer had to offer.

We need to remind ourselves of this bygone situation in which a book was a lifelong treasure, to be read again and again. Deluged as we are with a welter of printed words, we tend to devalue all writing, to look at every book on the shelf as the counterpart of every other, and to weigh volumes instead of words. The proliferation of printing, on the one hand a blessing, has had, on the other, a tendency to debase (or, in any case, homogenize) our attitude toward reading.

What was true centuries ago is still true: there are great books and masterpieces of writing which can entertain us while they enlighten us; there are merely useful books or printed materials which we go to only for specific facts or instruction; there are trivial books which, like the average detective story, amuse us briefly or help us pass the time, and then disappear forever from mind and memory; and there is trash, like many magazine, paper-back, or even hard-cover romances which actually dull our taste for better things. Of these, only the first constitute the readables which deserve our effort to keep as wide awake as possible while reading. We can do that only by reading as actively as possible.

How does one do that? The answer is easier to give than to apply, but anyone who wants to get the most out of the things that are most worth reading can do what is required, if he applies his will to the task. And the more he is willing to do what is required, the easier he will find it to do.

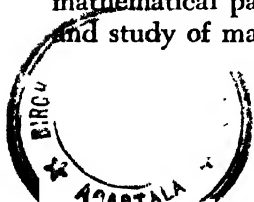
What is required of the reader who wishes to be wakeful and active in the process of reading is simply the asking of questions. He must ask questions while he reads—questions which he himself must try to answer in the course of reading. Any questions? No. The art of reading a book or piece of writing consists in asking the right questions in the right order. They are as follows: (1) What is this piece of writing about? What is its leading theme or main point? What is it trying to say? (2) How does it say what it is trying to say? How does the writer get his central point across? How does he tell his story or argue for his conclusion to produce the effect in us that he is aiming at? (3) Is it true—factually or poetically—in whole or part? Has he won our assent or sympathy? And if not, what reasons do we have for disagreeing with or rejecting his view of things? (4) What of it? What meaning does it have for us in the shape of opinions or attitudes that we are led to form for ourselves as the result of reading this piece?

These four questions underlie and motivate all the specific things that we have to do in order to read well what is worth reading well. We shall state these more specific recommendations presently; but first it is necessary to observe the difference between fiction and non-fiction as objects of our active attention in reading; and, among nonfiction works, the difference between writings in the field of history and politics, writings in the sphere of natural science and mathematics, and writings in the realm of philosophy.

### *The Four Colors*

In the binding of *Great Books of the Western World*, four different colors, based on traditional academic insignia for the various arts and sciences, are used to signify four types of subject matter to be found in the great books. Yellow in the binding signifies works of the imagination—epic and dramatic poetry, novels, and essays. Blue in the binding signifies biographies and histories, treatises in politics, economics, and jurisprudence. Green in the binding signifies major contributions to the fields of mathematics and the natural sciences. Red in the binding signifies the great works in philosophy and theology.

The writings included in *Gateway to the Great Books* are similarly ordered. A patch of color on the spine of each volume indicates the character of the works contained therein. Volumes 2, 3, 4, and 5, identified by a patch of yellow, contain works of the imagination. Fiction, in the form of short stories or excerpts from novels, is to be found in Volumes 2 and 3; and, in Volume 4, in the form of plays. Critical essays, largely concerned with the world of imaginative writing and writers, are to be found in Volume 5. Identified by a patch of blue, Volumes 6 and 7 contain writings about man and society, in the form of biographies and histories, letters and speeches, political documents and political treatises, together with works on a variety of related subjects such as education, war and peace, population growth, money, taxes, and trade. Then in Volumes 8 and 9, identified by a patch of green, we have scientific and mathematical papers: the scientific papers cover the range of the natural sciences—astronomy, physics, chemistry, biology, and psychology—and include as well writings about science and about scientists; the mathematical papers are largely about the nature, methods, uses, and study of mathematics, though there are also some discussions





of specific mathematical notions and applications. Finally, Volume 10, identified by a patch of red, contains philosophical essays, concerned with the life of reason, aspects of nature, and with ways of thinking and living.

*Gateway to the Great Books* is divided into these four kinds of writing for good and sufficient reason. We have but to consider the subject matter of the various courses that we take in high school and college—no matter what their titles—to realize that most of them of importance fall into one or another of these four categories. Nor is there any mystery about it: all writing may be thus partitioned because the resulting parts represent four aspects of ourselves as we use words to communicate what we know, think, feel, or intend.

First, we are all storytellers, listeners to stories, and critics of the stories we hear. Imaginative literature, represented by Volumes 2–5 of this set, is native to the life of every human being.

Second, as free men and citizens, we have always had the responsibility, now heavier than ever before, to deal with the social and political problems which are considered in Volumes 6 and 7. We are called upon to examine ourselves in the light of man's past and future. These are illuminated by the historical and biographical writings contained in Volumes 6 and 7.

Third, the most distinctive characteristics of our modern world are the product of inventions and technology which are, in turn, the product of scientific discovery and mathematical theory, the two inseparable subjects dealt with in Volumes 8 and 9. Some understanding of these fields is essential if we wish to feel at home in the rapidly changing environment of the twentieth century.

Finally, every man and woman who has ever lived has asked himself, from childhood and youth on, What am I? How should I think? What is the meaning of life? How should I live? These are some, if not all, of the philosophical questions which men of wisdom, in every age, have considered and tried to answer. Such considerations appear in Volume 10 of *Gateway to the Great Books*.

To say that these are four different kinds of writing—writings about four different kinds of subjects—is not enough. They represent four different kinds of thinking, too. And they reflect four different aspects of our one human nature. They are four in one, at once different and the same. Since these four kinds of writings all spring from the mind of man, and since that is a unity, so in the end all thought is unified.

The mind is not four separate compartments. No single thought is unrelated to any other. Our ideas, beliefs, sentiments, and fancies do not exist in isolation, to be collected artificially and arbitrarily. Neither is a set of volumes representing all the major aspects of human thought and feeling an aggregation of snippets. For all its diversification of content, *Gateway to the Great Books* has an underlying unity—the unity of the human mind itself.

Most of the writers in this set, though they lived at different times and had special interests and abilities, are talking to each other across the centuries. Like the authors of the great books, they are engaged in a continuing conversation. They are talking to each other through the walls that seem to separate the physicist from the novelist, the philosopher from the historian; for all are involved in a common adventure—the unending exploration of man, of his mind and imagination, of his earth-home, and of the illimitable cosmos of which he is, though a small part, by far the most interesting member. He who reads and rereads all the selections in this whole set—and that may take a long time—will in the end gain a vision of this common adventure and sense the unity which underlies the whole.

But in the beginning, as the reader threads his way among the many different strands here woven together, he would be well advised to observe the differences in the four kinds of writing included in this set. They have to be read differently. Each of them has to be approached with a special attitude, a particular frame of mind. Confusion and bewilderment would result from our addressing a poet as if he were a mathematician, a philosopher as if he were a historian, or a historian as if he were a scientist. So, too, we would tend to confuse and bewilder ourselves if we failed to distinguish between fiction and nonfiction, or between philosophy and science, history and mathematics, and read them as if they were all the same.

These different kinds of writing require different kinds of reading on our part, because to read them well—with an active mind—we must ask different sorts of questions as we read. Unless we know what to look for (and how to look for it) in each kind of reading that we do, we shall demand of fiction knowledge it cannot give us, ascribe to history values it does not have, ask science for opinions that lie wholly outside its scope, and expect philosophy to produce a mode of proof that is impossible for it to achieve.

### *Some Rules of Reading*

So basic are the differences among various kinds of writing that it is almost impossible to formulate rules of reading which are general enough to apply to every kind of writing in the same way. But there is one rule which takes account of this very fact; for it recommends that we pay attention, first of all, to the character of the writing before us. Is it fiction or nonfiction? And if the latter, what sort of expository writing is it—criticism, history, political theory, social commentary, mathematics, science, or philosophy?

There is one other rule which applies to every piece of writing, in so far as it has the excellence that is common to all pieces of writing that are works of art, whether they are imaginative or expository writing. A work of art has unity. The reader must apprehend this unity. It may be the unity of a story or of a play, or the unity of a historical narrative, a scientific theory, a mathematical analysis, a philosophical argument. But whatever it is, it can be stated simply as a kind of summary of what the whole work or piece of writing is about. The reader should make the effort to say what the whole is about in a few sentences. When he has done this, he has answered for himself the first of the four questions which should be asked about anything worth reading actively and with a mind fully awake.<sup>1</sup> Since a work of art is a complex unity, a whole consisting of parts, the reader should also try to say what the major parts of the work are and how they are ordered to one another and to the whole.

The rules to which we now turn apply most readily to nonfiction (expository writing of all sorts), though, as we shall presently see, corresponding rules can be stated for guidance in the reading of imaginative literature.

The writer of an expository work is usually engaged in solving a problem or a set of problems. Hence the reader, in dealing with such works as wholes, should try to summarize the problems which the author set before himself and tried to solve. What are they? How are they related to one another? Knowing the author's problems is necessary to any understanding of the answers he tries to give and to the judgment we make of his success or failure in giving them.

Examining a piece of writing as a whole and as an orderly arrange-

<sup>1</sup> See p. 19 above for an enumeration of the four questions.

ment of parts is only one approach to it. It constitutes one way of reading a book or anything less than a book which has artistic unity. A second approach involves attention to the language of the author, with concern not only for his use of words and the manner in which he expresses his meaning, but also for the verbal formulation of his opinions and the reasons that he has for holding them. Here the reader should do a number of things, in successive steps, each a way of trying to get at the thought of the writer by penetrating through his language to his mind.

He should, first of all, try to come to terms with the author, that is, try to discover the basic terms which express the author's central notions or ideas. This can be done only by noting his words carefully and discovering the five or ten (rarely more than twenty) which constitute his special vocabulary. Finding such words or phrases will lead the reader to the writer's basic terms. Thus, for example, a careful reader of Calhoun's "The Concurrent Majority" from *A Disquisition on Government* (Volume 7) can come to terms with Calhoun only by discovering what he means by such words or phrases as "constitution," "numerical majority," "concurrent majority," "interposition," "nullification," and "veto."

A term is a word used unambiguously. It is a word tied down to a special meaning which does not change within the context of a particular piece of writing. We come to terms with an author by noting the one or more meanings with which he uses the words in his own special vocabulary. Good writers are usually helpful, indicating explicitly by verbal qualifications, such as quotation marks, underlining, or parenthetical explanations, that a word is now being used in one sense and now in another; but even the best writers frequently depend upon the context to provide such qualifications. This requires the reader to do the work of interpretation which is involved in coming to terms.

Language is a difficult and imperfect medium. For the transmission of thought or knowledge, there must be communication, which can occur only when writer and reader have a common understanding of the words which pass from one to the other. Terms made by the one and discovered by the other produce communication.

Coming to terms underlies all the subsequent acts of interpretation on the part of the reader. Terms are the building blocks of propositions, and propositions are put together in arguments. The

next two steps in the process of interpretation concern the author's propositions and his arguments—represented on the printed page by sentences and paragraphs, just as terms are represented there by words and phrases.

The reader should try to find out what the author is affirming and denying—what his bedrock assertions are. To do this, he must spot the crucial sentences in the text, the sentences in which the author expresses the opinions which are central in his mind. Most of the sentences in a piece of writing are not crucial. Only a few set forth the propositions which the author is undertaking to defend. Spotting these is not enough. The reader must know what they mean.

There are two simple ways in which we can test our understanding of the crucial sentences in an author's work. First, can we say precisely in our own words what the author is saying in his; that is, can we extract the author's meaning from his words by translating it into another form of speech? Second, can we think of examples that clearly illustrate the author's meaning or apply it to concrete experiences?

The third step of interpretative reading requires us to look for and find the key paragraphs which express the writer's basic arguments in support of the opinions that he wishes to persuade us to accept. An argument is a sequence of propositions, having a beginning in principles and an end in conclusions. It may be simple, or it may be complex, having simpler arguments as parts. Sometimes the writer will put his whole argument down in one place in the form of a summary paragraph; but more frequently the reader must piece together the parts of the argument by connecting sentences, or parts of paragraphs, which are on different pages.

The first of the suggested approaches to reading a book or piece of writing is analytical: it dissects a whole work into its parts and relates the parts. The second is interpretative: it attempts to construe what a writer means from what he says. There is a third approach, which should follow and complement the other two. It is critical.

Here the task is to judge a piece of writing in terms of the truth and falsity of its basic propositions, both its principles and its conclusions, in terms of the cogency or soundness of its arguments, and in terms of the adequacy or completeness of its analysis. It is at this stage or in this phase of reading that the reader must decide

whether he agrees or disagrees with the writer, or determine the extent of his agreement or disagreement. In doing this, he should be governed by a number of rules or maxims.

The first is that the reader should neither agree nor disagree with an author until he is sure that he understands what the author is saying. To agree with what you do not understand is inane; to disagree in the absence of understanding is impertinent. Many readers start to disagree with what they are reading almost at once—before they have performed the tasks of analysis and interpretation which should always precede that of criticism. In effect, they are saying to an author: “I don’t know what you are talking about, but I think you are wrong.” It would be just as silly for them to say “right” as it is for them to say “wrong.” In either case, they are expressing prejudices rather than undertaking genuine criticism, which must be based on understanding.

This rule calls for patience and humility on the reader’s part. If he is reading anything worth reading—anything which has the power to instruct him and elevate his mind—he should be loath to judge it too soon, for it would be rash to presume that he has so quickly attained an adequate understanding of it. If he suspects that he has fallen short in his understanding, he should always blame himself rather than the author. Not only is that the proper attitude if the author is worth reading at all; but, in addition, such an attitude may keep the reader’s mind on the task of interpretation. There is always time for criticism after that is well done.

A second maxim by which we should be guided can be stated thus: there is no point in winning an argument if we know, or even suspect, that we are wrong. This is an important rule of intellectual behavior in face-to-face discussions—one, unfortunately, which is frequently violated. It is even more important in the very special one-way conversation that a good reader carries on with an author. The author is not there to defend himself. Disagreement with an author demands the utmost in intellectual decency on the part of the reader.

A third closely related maxim recommends to the reader that he should not undertake criticism unless he is as willing to agree as to disagree—unless he is prepared to agree intelligently as well as to disagree intelligently. In either case, the critical reader should be able to give reasons for the position that he takes.

The reasons for disagreement can be roughly grouped under four

headings. We may disagree (1) because we think that the author is uninformed on some essential point that is relevant to his conclusions; or (2) because we think that he is uninformed about some equally essential consideration, which would alter the course of his argument if he were aware of it; or (3) because we think that he has committed some fallacy or error in reasoning; or (4) because we think that his analysis, however sound in its bases and its reasoning, is incomplete. In every one of these instances, we are under an obligation to be able to prove the charge that we are making. Men and their works are finite and fallible, every last one; but a writer of eminence is ordinarily more competent in his field than the reader, upon whom, therefore, the heavy burden of proof is imposed.

The foregoing rules, as already pointed out, apply primarily to expository writing rather than to imaginative literature—fiction in the form of novels, short stories, or plays. Nevertheless, they do suggest analogous recommendations for the reader to follow in reading fiction. As terms, propositions, and arguments are the elements involved in the interpretative approach to expository writing, so the cast of characters, their actions and passions, their thought and speech, the sequence of events, and the plot together with its subplots are the things with which the reader must concern himself in interpreting a work of fiction. As factual truth and logical cogency are central considerations in the criticism of expository writing, so a narrative's verisimilitude or credibility (its poetic truth) and its unity, clarity, and coherence (its artistic beauty) are important objects of criticism in the case of fiction.

It is possible to offer a few other recommendations that are especially appropriate to imaginative literature, and applicable to the varied assortment of stories and plays in Volumes 2, 3, and 4.

In every piece of fiction to be found there, the subject matter of the writer is men and women. But he approaches this subject matter in a way that is quite different from that employed by the historian, the psychologist, or the moral philosopher, all of whom are concerned with human character and conduct, too. The imaginative writer approaches this subject matter indirectly and, in a sense, subjectively.

He sees men and women partially, in terms of his own limited temperament, his own overriding passions, and also in terms of their willingness, as it were, to subject themselves to the particular

pattern or frame that he has in mind. Dickens, in *The Pickwick Papers*, and Mark Twain, in *The Man That Corrupted Hadleyburg*, are placed side by side in Volume 2. But in other ways they are far apart. To sense the distance separating them, the reader need only ask this simple question after he has read these two stories: Which seems to *like* mankind more? He will then become aware that these two storytellers hold different views of mankind—each his own partial view with its own partial truth.

To read fiction with pleasure, the reader must abandon himself for the moment to the writer's partial vision. As he reads more and more imaginative literature, he will begin, almost unconsciously, to obtain new insights from each of them.

Finally, it may be helpful to point out a few differences between imaginative and expository literature, from the point of view of what is involved in reading them carefully and well.

A story must be apprehended as a whole, whereas an expository treatise can be read in parts. One cannot read enough of a story, short of the whole, "to get the idea"; but one can read a portion of a scientific or philosophical work and yet learn something of what the author is driving at.

An expository work may require us to read other works by the same or different authors in order to understand it fully, but a story requires the reading of nothing outside itself. It stands entirely by itself. It presents a whole world—for us to experience and enjoy.

The ultimate unity of an expository work, especially in the fields of political theory, natural science, mathematics and philosophy, lies in a problem or a set of related problems to be solved. The unity of a narrative lies in its plot.

There is a fundamental difference in the use of language by imaginative and expository writers. In exposition, the aim of a good writer is to avoid ambiguity by a literal or precise use of words. Imaginative writers often seek to utilize ambiguity and they do this by recourse to metaphor and simile and other figures of speech. The use of language moves in one direction when its ultimate aim is to accord with fact, and in another when its ultimate aim is to give wings to fancy.

And, lastly, the difference between imaginative literature and expository writing calls for different types of criticism on the reader's part. Aristotle pointed out that "the standard of correctness is not the same in poetry and politics," which we can generalize by



saying that the soundness of a fictional narrative is not to be judged in the same way as the soundness of a scientific or philosophical exposition. In the latter, the standard is objective truth; in the former, internal plausibility. To be true in its own way, fiction need not portray the world as it actually is. Its truth is not that of simple factual realism or representation. Its truth depends upon an internal necessity and probability. Characters and action must fit together to make the narrative a likely story. However fanciful the story may be, it has the ring of truth if it is believable as we read it—if we can feel at home in the world that the imaginative writer has created for us.

The differences that we have pointed out between imaginative and expository writing should not be allowed to obscure the fact that there are mixed works—works which somehow participate in the qualities of both types. One example of this will suffice. Historical narratives are, in a way, mixtures of poetic and scientific or philosophical writing. They offer us knowledge or information about the past, gained by methodical investigation or research, but that knowledge or information comes to us in the form of a story, with a sequence of events, a cast of characters, and a plot. Hence histories must be read in both ways. They must be judged by the standard of objective truth—truth of fact—and also by the standard of internal plausibility—truth of fiction.

### *Some Further Suggestions to the Reader*

One way of putting into practice the rules of reading outlined in the preceding pages is to read with a pencil in hand—to mark the pages being read, without scruples about damaging the volume. Marking a book is not an act of mutilation, but one of love. Of course, no one should mark a book that is not his. But the books that a man buys, he is at liberty to mark or write in as he reads.

Buying a book is only a prelude to owning it. To own a book involves more than paying for it and putting it on the shelf in one's home. Full ownership comes only to those who have made the books they have bought part of themselves—by absorbing and digesting them. The well-marked pages of a much handled volume constitute one of the surest indications that this has taken place.

Too many persons make the mistake of substituting economic possession or physical proprietorship for intellectual ownership.

They substitute a sense of power over the physical book for a genuine grasp of its contents. Having a fine library does not prove that its legal owner has a mind enriched by books. It proves only that he was rich enough to buy them. If a man has a handsome collection of volumes on his shelves—unread, untouched—you know that he regards books as part of the furnishing of his home. But if his books, many or few, are dog-eared and dilapidated, shaken and loosened by continual use, marked and scribbled in from cover to cover, then you know that he has come into the full ownership of his books.

Why is marking a book so important a part of reading it? It helps to keep you awake while reading—not merely conscious, but mentally alert. And since reading, if it is an active process, involves thinking, and thinking tends to express itself in words, spoken or written, writing in the book enables the reader to express his thoughts while reading. Marking a book thus turns the reader into a writer, engaged, as it were, in a conversation with the author.

There are many ways of marking a book intelligently and fruitfully. As one discovers the terms, propositions, and arguments in an expository work, one can mark them by underlining or by asterisks, vertical lines, or arrows in the margin. Key words or phrases can be circled; the successive steps of an argument can be numbered in the margin. Imaginative works can be similarly treated: underlining or marginal notations can be used to mark significant developments in character, crucial turns in plot, or revelations of insight by the author himself. In addition, one should not hesitate to use the margin, or the top or bottom of the page, to record questions that the text arouses in one's mind, or to jot down one's own comments about the significance of what is being read.

The margins of a book, or the space between its lines, may not afford enough room to record the thoughts of an intensive reader. In that case, he should read with a scratch-pad in hand. The sheets of paper on which the notations have been made can then be inserted into the book at appropriate places.

The person who marks a book cannot read it as quickly as one who reads it passively or merely flips its pages inattentively. Far from being an objection to marking books, this fact constitutes one of the strongest recommendations for doing it. It is a widely prevalent fallacy that speed of reading is a measure of intelligence. There is no right speed for intelligent reading. Some things should be read quickly and effortlessly, some should be read slowly and

even laboriously. The sign of intelligence in reading is the ability to read different things differently according to their worth. With regard to the great books, or with regard to the selections in this set, the point is not to see how many of them you can get through, but rather to see how many can get through you—how many you can make your own.

Most things worth reading carefully are likely to present some difficulties to the reader on a first reading. These difficulties tend to slow us up. But we should never allow them to stop us in our tracks. The reader who bogs down completely because he cannot fully understand some statement or reference in the course of his reading fails to recognize that no one can be expected to achieve complete understanding of a significant work on the first go at it. A first reading is bound to be a relatively superficial one, as compared with the reading in greater and greater depth that can be done when one rereads the same work later.

The reader who realizes this should adopt the following rule in reading worth-while materials for the first time. The rule is simply to read the work through without stopping to puzzle out the things one does not fully understand on that first reading. Failure to clear all the hurdles should not lead one to give up the race. The things which may be stumbling blocks on the first reading can be surmounted on later readings, but only if they are not allowed to become insuperable obstacles that prevent the first reading from being completed.

The first reader should pay attention to what he can understand, and not be stopped by what he does not immediately grasp. He should go right on reading past the point where he has difficulties in understanding, and he will soon come again to paragraphs and pages that he readily understands. He should read the work through, undeterred by paragraphs, arguments, names, references, and allusions that escape him. If he lets himself get tripped up by any of these stumbling blocks, if he gets stalled by them, he is lost. In most cases, he would not have been able to puzzle the thing out by sticking to it. He will have a much better chance of understanding it on a second reading, but that requires him to have read the work *through* at least once.

Reading it through the first time, however superficially, breaks the crust of the book or work in hand. It enables the reader to get the feel or general sense of what he is reading, and some grasp, how-

ever incomplete, of what it is all about. It is necessary for him to get some grasp of the whole before he can see the parts in their true perspective—or, sometimes, in any perspective at all.

Most of us were taught in school to pay attention to the things we did not understand. We were told to go to a dictionary when we met with an unfamiliar word. We were told to go to an encyclopedia or some other reference work when we were confronted with allusions or statements we did not understand. We were told to consult footnotes, scholarly commentaries, or other secondary sources in order to get help. Unfortunately, we never received worse advice.

The tremendous pleasure that comes from reading Shakespeare was spoiled for generations of high school students who were forced to go through *Julius Caesar* or *Macbeth* scene by scene, to look up all the words new to them in a glossary, and to study all the scholarly footnotes. As a result, they never read a play of Shakespeare's. By the time they got to the end of it, they had forgotten the beginning and lost sight of the whole. Instead of being forced to take this pedantic approach, they should have been encouraged to read the play through at one sitting and discuss what they got out of that first quick reading. Only then, if at all, would they have been ready to study the play carefully, and closely, because they would have understood enough of it to be able to learn more.

What is true of reading a play by Shakespeare applies with equal force to all the works included in this set, both the fiction and the nonfiction. What a first reader of these works will understand by reading each of them *through*—even if it is only 50 per cent or less—will help him to make the additional effort later to go back to the difficult places which he wisely passed over on the first reading. Even if he does not go back, understanding 50 per cent of something really worth reading is much better than not understanding it at all, which will certainly be the case if he allows himself to be stopped by the first difficult passage he comes to.

There are some technical books—usually written by professors for professors, and in the jargon of the trade—which are not only difficult for a first reader, but impossible for the nonprofessional to understand by any means. Such books are difficult because they are written in a way that is not intended for the person of ordinary background and training. In contrast, the great books, and to a lesser extent the masterpieces included in this set, are difficult for a quite different reason.

It is not because the author has not tried to make himself clear to the ordinary reader. It is not because the author is not a good writer. The difficulty, where it exists, lies in the subject matters being treated and in the ideas being conveyed. Precisely because the authors of *Great Books of the Western World* and the writers represented in *Gateway to the Great Books* have a mastery of these difficult subject matters or ideas, do they have the power to deal with them as simply and clearly as possible. Hence they make such material as easy as it can be made for the reader.

No major subject of human interest, nor any basic idea, need be a closed book to the ordinary man. On every one of them, there exist great books or masterpieces of writing which afford enlightenment to anyone who will make the effort to read them. However difficult the subject matter being treated or the idea being expounded, these writings help the ordinary and inexperienced reader to make some headway in understanding if he will only follow the rule of cracking a tough nut by applying pressure at the softest spot. That, in other words, is the rule of paying maximum attention to what you do understand, and not being deterred by what you fail to understand, on the first reading of these works.

### *A Word about What Follows*

The succeeding sections of this introductory essay will attempt to acquaint the reader with the four types of subject matter which are represented in *Gateway to the Great Books*. Section II will discuss the works of the imagination that are included in Volumes 2-5; Section III, the writings about man and society that are included in Volumes 6 and 7; Section IV, the works in natural science and in mathematics that are included in Volumes 8 and 9; and Section V, the philosophical writings that are included in Volume 10.

Each of these sections will try to provide a general framework in which the writings indicated above can be read. Illustrative materials from *Great Books of the Western World*, as well as references to particular selections in *Gateway to the Great Books*, will be utilized to bring the reader face to face with the ideas and themes appropriate to each kind of writing, and to fill him in on the basic background in each field. In addition, reference will be made from time to time to the *Syntopicon*, which, under the title of *The Great Ideas*, comprises Volumes 2 and 3 in *Great Books of the*

*Western World*. The quotations from the *Syntopicon* are drawn from the introductions which open its chapters, 102 in all, one on each of the great ideas.<sup>2</sup>

A word should be said about the style of the references that will appear in parentheses in the pages to follow.

Where the reference is to a passage in *Great Books of the Western World*, it is indicated by the letters GBWW, followed by the number of the volume in that set, and the citation of the particular page or pages on which the passage occurs. Sometimes these page numbers are accompanied by letters, e.g., 129a, or 321b-c. These letters indicate sections of the page. In volumes of GBWW which are printed in a single column, "a" and "b" refer to the upper and lower halves of the page. In volumes which are printed in two columns, "a" and "b" refer to the upper and lower halves of the left column, "c" and "d" to the upper and lower halves of the right column.

Where references are made to authors or works included in this set, they will be accompanied simply by a parenthetical citation of the number of the appropriate volume in *Gateway to the Great Books*.

And where reference is made to the *Syntopicon*, the reference will be to either Volume 2 or Volume 3 in GBWW, and to the appropriate pages in that volume.

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<sup>2</sup> The reader who wishes to acquaint himself with the 102 great ideas will find them listed on the rear endpapers of each volume of *Great Books of the Western World*. He can also find the list of authors included in that set by examining the front endpapers of any volume. If he does that, he will discover that some of the authors included in *Great Books of the Western World* are also represented, by other and somewhat easier works, in *Gateway to the Great Books*.

## II

# The Imagination of Man

### *What Is Imagination?*

**T**ell me a story," says the child, and the storyteller begins. In an instant, the world of common reality is left behind, and a new reality—more captivating, more intense, more real—catches up the listener on the wings of imagination.

We never, as long as we live, stop saying, "Tell me a story." Our hunger is never satisfied; the more we read, the more we want to read; and the richer the feast, the hungrier we grow. For the master of creative imagination evokes the creativity in all of us, makes us all shareholders in the treasure that literature brings to life. The story—in prose or poetry, in art or music—is the magic of every man's life. By comparison, the most staggering achievements of science and industry and statesmanship seem to some people bodiless and cold.

Charles Darwin writes in his *Descent of Man* that, while reason is the greatest of all human faculties, "The *Imagination* is one of the highest prerogatives of man. By this faculty he unites former images and ideas . . . and thus creates brilliant and novel results. . . . The value of the products of our imagination depends . . . to a certain extent on our power of voluntarily combining them. As dogs, cats, horses, and probably all the higher animals, even birds have vivid dreams . . . we must admit that they possess some power of imagination. There must be something special, which causes dogs to howl in the night, and especially during moonlight, in that remarkable and melancholy manner called baying" (GBWW, Vol. 49, p. 292a-b).

What is the imagination, which produces both the howling of a dog and Mozart's *Magic Flute*, the dream of a cat and Dante's *Divine Comedy*? Psychologists ancient and modern agree with Darwin that it is common to man and at least the higher brutes,

and that it is peculiarly linked with memory. In Chapter 56 of the *Syntopicon* on MEMORY AND IMAGINATION (GBWW, Vol. 3, pp. 133-157), we learn that the two powers "depend upon sense-perception or upon previous experience. Except for illusions of memory, we do not remember objects we have never perceived or events in our own life, such as emotions and desires, that we have not experienced. The imagination is not limited in the same way by prior experience, for we can imagine things we have never perceived and may never be able to."

How is this possible, when our imagination depends upon sense-perception or upon previous experience? We do not know, except that we have both the involuntary instinct (as in dreams) and the voluntary power of *combining*. "Even when imagination outruns perception," the *Syntopicon* continues, "it draws upon experience for the materials it uses in its constructions. It is possible to imagine a golden mountain or a purple cow, though no such object has ever presented itself to perception. But, as Hume suggests, the possibility of combining a familiar color and a familiar shape depends upon the availability of the separate images to be combined."

The *Syntopicon* quotes Hume—some of whose shorter works we read in Volumes 5 and 7 of this set—as saying, "When we think of a golden mountain, we only join two consistent ideas, *gold* and *mountain*, with which we were formerly acquainted. . . . All this creative power of the mind amounts to no more than the faculty of compounding, transposing, augmenting, or diminishing the materials afforded us by the senses and experience." A congenitally color-blind man who lived entirely in a world of grays would not be able to imagine a golden mountain or a purple cow, though he might be able to imagine other things as unreal as these.

The object imagined, then, need not be located in the past like the object remembered, though the former depends upon the memory of the objects combined to produce it. But the imagined object need not have any definite location in time and space. It need have no actual existence. It may be a mere possibility, unlike the kind of object which cannot be known without being known to exist; it is a *figment* or construction. Having seen horses, we do not imagine a horse; we remember it. Having seen both horses and birds, we cannot remember a winged horse, but we have all imagined one. Memory preserves those things which are no longer present or no



longer exist. Imagination evokes those things which have never existed, and, maybe, never will.

“. . . *in which he dwells delighted.*”

Consider for a moment what memory and imagination mean to our human experience and our civilization. “Without them,” says the *Syntopicon*, “man would live in a confined and narrow present, lacking past and future, restricted to what happens to be actual out of the almost infinite possibilities of being.” But what imagination means to the life of each of us is perhaps best stated by a master of the art. In *The Lantern-Bearers* (Vol. 7), Robert Louis Stevenson asserts that, “Justice is not done to the versatility and the unplumbed childishness of man’s imagination. . . . His life from without may seem but a rude mound of mud; there will be some golden chamber at the heart of it, in which he dwells delighted. . . .”

To the poet Shelley the imagination is the key to all goodness: “The great secret of morals is love; or a going out of our own nature, and an identification of ourselves with the beautiful which exists in thought, action, or person, not our own. A man, to be greatly good, must imagine intensely and comprehensively; he must put himself in the place of another and of many others; the pains and pleasures of his species must become his own. The great instrument of moral good is the imagination . . . We want the creative faculty to imagine that which we know; we want the generous impulse to act that which we imagine; we want the poetry of life . . .” (*A Defence of Poetry*, Vol. 5).

Let us recall the shipwrecked sailor in Stephen Crane’s *The Open Boat* (Vol. 3). Doomed, as he thought, in a tiny lifeboat which could not make land, he suddenly remembered a poem of his childhood that began, “A soldier of the Legion lay dying in Algiers,” and only now, for the first time, understood it; for the first time he felt sorry for that soldier now that he himself “lay dying.” His own mortal experience brought that soldier before him. What Shelley insists upon is that all men, so few of whom have such an experience, use their imaginations to put themselves “in the place of another and of many others.”

This is what poetry—the traditional term for what we call “fiction”—does for us. The poet’s imagination takes us into the heart of

another, of a man, a place, an event, and in doing so moves and lifts us. Volumes 2, 3, and 4 of *Gateway to the Great Books* are a collection of masterpieces of the imagination, Volume 5 a collection of the great critical and imaginative essays which enlighten our appreciation and enjoyment of what we read.

We emphasize appreciation and enjoyment, in addition to understanding, because the test of an imaginative work is its beauty. The French expression for such works, both stories and essays, is *belles-lettres*; literally untranslatable, it would have to be rendered something like "beautiful knowledge." But the test of knowledge is truth, not beauty; does this mean that poetry is false? And—if it is—how can it possibly serve us? We say that a person has "let his imagination run away with him" when we don't believe him. What then, if fiction or poetry be untrue, can it profit us?

The apparent contradiction has never been more clearly resolved than in Aristotle's little treatise *On Poetics* (GBWW, Vol. 9, pp. 681-699). "The poet's function," he says, "is to describe, not the thing that has happened, but a kind of thing that might happen, i.e., what is possible. . . . The distinction between historian and poet is not in the one writing prose and the other verse—you might put the work of Herodotus into verse, and it would still be a species of history; it consists really in this, that the one describes the thing that has been, and the other a kind of thing that might be. Hence poetry is something more philosophic and of graver import than history, since its statements are of the nature rather of universals, whereas those of history are singulars. By a universal statement I mean one as to what such or such a kind of man will probably or necessarily say or do—which is the aim of poetry, though it affixes proper names to the characters; by a singular statement, one as to what, say, Alcibiades did or had done to him" (*ibid.*, p. 686a-b).

"... a kind of thing that might happen"—this is poetry, fiction, the work of the imagination. Not the actual here and now, or yesterday, or in 1776, nor *this* man, John Smith of 1332 State Street, Philadelphia; but the possible, today, tomorrow, yesterday, here or anywhere, as it might happen to such and such a *kind* of man. And in so far as we see ourselves as such a kind of man, and those we know as this or that kind, we are moved emotionally, to sympathy, to pity, forgiveness, love, noble deeds and impulses (and, conversely, to fear and hate and cruelty and ignoble deeds and impulses). But what moves us—through its beauty—is the universal truth of the

tale; in it we recognize ourselves or others. It is the possible, and the possible cannot be false.

Thomas De Quincey calls imaginative works "the literature of power" as opposed to the literature of knowledge. The function of the latter is to teach us, of the former to move us. In his *Literature of Knowledge and Literature of Power* (Vol. 5), he asks, "What do you learn from *Paradise Lost*? Nothing at all. What do you learn from a cookery-book? Something new." What we owe the immortal author of the first, he goes on, is power—the materialization of our own latent capacity to move and be moved. "Were it not that human sensibilities are ventilated and continually called out into exercise by the great phenomena . . . of literature . . . it is certain that, like any animal power or muscular energy falling into disuse, all such sensibilities would gradually droop and dwindle. It is in relation to these great moral capacities of man that the literature of power, as contradistinguished from that of knowledge, lives and has its field of action." He points out that the Psalmist asks the Lord to give him not understanding, but an "understanding heart."

After attending a theater for the first time as a child, Charles Lamb tells us that he "knew nothing, understood nothing, discriminated nothing. I felt all, loved all, wondered all—*Was nourished, I could not tell how*" (*My First Play*, Vol. 5). What had happened to him?—The play had brought his heart into contact with those peculiar sources of joy which, in the cultivation of the intellect alone tend, according to psychologist William James, to dry up and leave us "stone-blind . . . to life's more elementary . . . goods" (*On a Certain Blindness in Human Beings*, Vol. 7). Literature, says Stevenson in *The Lantern-Bearers*, moves us with "something like the emotions of life . . . Not only love, and the fields, and the bright face of danger but sacrifice and death and unmerited suffering humbly supported touch in us the vein of the poetic. We love to think of them, we long to try them, we are humbly hopeful that we may prove heroes also."

This is what the great works of the imagination do to us, and their effect is not without its dangers. The human heart is at once the best and worst of our blessings. So readily and so mysteriously moved, and in turn moving us to the great actions of life, its power may carry us to beatitude or perdition—depending on the goal to which it is moved and the means we choose to reach the goal.

This is where criticism comes in. The critic or essayist is part

"poet" and part "historian." His art comprehends the imagination and analyzes its output. He may deal (as De Quincey and others do in Vol. 5) with specific works or forms of literature, or (like Bacon) with man himself. In either case, he examines and instructs or admonishes. Like the preacher, he wants to direct and deepen our view of beauty; like the scientist, he inquires into the truth of that view.

### What Makes a Book Good?

The great issue here is the existence or nonexistence of standards of criticism. Can we say of a literary work that it is "good" or "bad," or "true or false," as we can of a pot or a pan—or a mathematical formula? And, if we can, with what degree of certainty? Can we say that it is "good" or "bad" only here and now, for our time or for our place; or can we criticize it in universal terms of time and place? And, if we can, what are the standards by which we do it, and how are they arrived at? What—or who—is the ultimate authority?

In Volume 5 of *Gateway to the Great Books* Sainte-Beuve looks at the history of criticism and reminds us that "the greatest names to be seen at the beginning of literatures are those which disturb and run counter to certain fixed ideas of what is beautiful and appropriate in poetry. For example, is Shakespeare a classic? Yes, now, for England and the world; but in the time of Pope he was not considered so. Pope and his friends were the only pre-eminent classics; directly after their death they seemed so forever. At the present time they are still classics, as they deserve to be, but they are only of the second order, and are forever subordinated and relegated to their rightful place by him who has again come to his own on the height of the horizon" (*What Is a Classic?*).

We are all familiar with the famous aphorisms, the Latin *de gustibus non est disputandum* ("there is no disputing about tastes") and the French *chacun á son goût* ("each to his taste"). But Hume (*Of the Standard of Taste*, Vol. 5) is willing to say that there is a way to measure literature: ". . . strong sense, united to delicate sentiment, improved by practice, perfected by comparison, and cleared of all prejudice, can alone entitle critics to this valuable character; and the joint verdict of such, wherever they are to be found, is the true standard of taste and beauty."

But the difficulties are at once apparent: How do we determine

"strong sense"? How do we define "delicate sentiment"? How does a man, that creature of prejudice, clear himself of all prejudice? What if the verdict of such men is not joint at all, but divided?

While different forms of literature are to be criticized differently—see Schopenhauer's essays *On Style* and *On Some Forms of Literature* (Vol. 5)—we can generally accept the traditional view that the unity and completeness of an imaginative work—plus the harmony of its construction—serve as criteria under the experienced examination of the critic. To these there may be added the usually paired criteria of universality and durability applicable to all works of the mind. But many critics take the position that artistic taste has no absolute validity but is relative to the conditions under which it is produced or "consumed." Among them are the Marxists, who maintain that *all* values are determined by the economic form of the society.

In his essay on Montaigne (Vol. 5), Sainte-Beuve says, "He was like Socrates, who did not consider himself a citizen of one city but of the world . . . he embraced the universality of countries and of ages . . . To get away from the present state of feeling, to restore lucidity and proportion to our judgments, let us read every evening a page of Montaigne." [Montaigne's collected essays constitute Vol. 25 of *Great Books of the Western World*.] But the relativists would say that "there ain't no such animal" as this man who embraces countries and ages, that Socrates reflected the master-slave civilization of ancient Athens and that Montaigne reflected the feudal society of sixteenth-century France.

The issue is, in all probability, never to be resolved, for it involves the ultimate mystery of human nature we call the heart. And of all disputes that go on endlessly, that of taste in art is the most complicated, for art is man's modification of nature. Were the materials to form themselves into a finished work, like a mountain or a sea, our view of their beauty might be more dispassionate. As it is, they bear the touch and the genius of man, and the problem of reflexivity, which besets ethics and politics, also bedevils art: Man is judging himself and his own handiwork, and his passions, from which his view of the nonhuman may be free, are inextricably interwoven with his judgment.

T. S. Eliot argues (*Tradition and the Individual Talent*, Vol. 5) that "criticism is as inevitable as breathing," but a much dimmer view of it is taken by the author of the most humorous of all *Great*

*Books of the Western World*, Laurence Sterne, in his novel, *Tristram Shandy* (Vol. 36, p. 288b): "Of all the cants . . . in this canting world . . . the cant of criticism is the most tormenting . . . I would go fifty miles on foot . . . to kiss the hand of that man whose generous heart will give up the reins of his imagination into his author's hands—be pleased he knows not why, and cares not wherefore." But the serious Eliot is obviously right when he says that we are all critics, good or bad.

The purpose of our reading the great critics is, then, to become better critics ourselves; not merely to distinguish better between good and bad writing, and thus improve our own, but also to get the most pleasure out of everything we read, adding new dimensions to our own imagination. Criticism is the expressed response of the mind *and* the emotions of the critic to a work of art. It tends to awaken in us the sensibilities of which De Quincey speaks, to build Stevenson's golden chamber at the heart of the "rude mound of mud" of our lives, to lead us to brighter enjoyment. Coleridge was a kind of walking essay to William Hazlitt, who rhapsodizes on the effect of their conversations on him: "I was at that time dumb, inarticulate, helpless, like a worm by the wayside, crushed, bleeding, lifeless; but now . . . my ideas float on winged words" (*My First Acquaintance with Poets*, Vol. 5).

### *On the Perilous Edge*

In the weird scenes at the close of Goethe's masterpiece, *Faust*, in extreme old age, still bound by the sale of his soul to the Devil, envisions a people living behind a dike. On the other side of the dike the raging waters gnaw away at the wall and the community lives on the alert in constant danger and constant trial. And the savant who has now seen and done everything—with Mephistopheles for escort and councilor—sees "wisdom's final fruit" in the spectacle of the constantly imperiled city:

Of freedom and of life he only is deserving  
Who every day must conquer them anew

(*Faust*, in GBWW, Vol. 47, p. 281b).

So dream we all of conquering anew every day, the waters, the mountains, the heavens, far countries and topless towers; would-be heroes all of us. But like Walter Mitty, we dream; and the waking life of most of us (of nearly all of us) is a round of routine which, as

Bacon says, denies the satisfaction to the mind of man "in those points wherein the nature of things doth deny it, the world being in proportion inferior to the soul; by reason whereof there is, agreeable to the spirit of man, a more ample greatness, a more exact goodness, and a more absolute variety [in reading fiction] than can be found in the nature of things" (*Advancement of Learning*, in GBWW, Vol. 30, p. 38d).

We are nearly all of us shut-ins of a sort, rich and poor and in between, city man and even country man, bound to the commonplace affairs of the workaday world. Adventurers we would be—for man's is an adventurous nature—but the four walls of home and work and family confine us all our lives. This is the common fate, and always was. The frontiersmen are the few, and the new frontiersmen confront the redskins from their rocking chairs. So we read about daredevils going to the bottom of the sea, the center of the earth, the top of the sky. We are all ground-floor cosmonauts, air-conditioned explorers, nineteenth-hole champions, careening over the trackless freeways with wings on our radiator caps and fins on our fenders, to pull up safely into the company parking lot and punch the giant time clock right on the nose. We have our splendid adventures second hand; have them we must, "the world being in proportion inferior to the soul."

Of all the adventurers who ever were—or were ever imagined—two of the world's favorites are Homer's Odysseus (Ulysses) and Daniel Defoe's Robinson Crusoe. Homer and Defoe lived thousands of years apart, but *The Odyssey* and *Robinson Crusoe* continue to fascinate the old and the young in every language and in every land. They are the all-time best-selling adventure stories. *The Odyssey* (along with *The Iliad*) constitutes Volume 4 of *Great Books of the Western World*, and sections of Crusoe's classic (in spite of everyone's having read it as a child) have their place (in Vol. 2 of this set) in the living library of every young and old adult.

Ulysses was a divinely descended king, Crusoe a common sailor boy. Their adventures were in some ways radically different: Ulysses had his men and his ships, and wherever he went his life was thronged with companions lovely or terrible, human or divine; Crusoe, shipwrecked on a desert island, lived without the sound of human voice or the sight of human face until his "man Friday" came and relieved the solitude in which he faced and mastered fate. But the two figures are essentially more alike than different: In

Dante's *Divine Comedy* (GBWW, Vol. 21, p. 39a) the shade of Ulysses bemoans the fact that neither fondness for his small son nor piety for his father nor the love of his wife had been able to overcome "the ardor which I had to become experienced of the world"—an ardor which delayed his return home from the Trojan War by ten years. And Crusoe, cursing his restlessness and curiosity as "the general plague of mankind," says that half of men's miseries flow from their "not being satisfied with the station wherein God and Nature hath placed them."

Ulysses deliberately sought out every challenge that man or god could muster, and Crusoe, all alone, tamed primeval nature to his civilized wants. Such heroes, increasing their stature to giant size, vicariously increase the size of those who read of their exploits. Men ourselves, we say, "mind you, a mere man did this." Crusoe's ingenious devices for carving a home for himself out of next to nothing have their echo in the do-it-yourself kit with which we moderns construct or repair an implement we could have bought cheaper at the store; we are all Crusoes and Ulysseses and our small adventures spring from their great. "Neither in the theoretic nor in the practical sphere," says William James (*Principles of Psychology*, in GBWW, Vol. 53, p. 826b), "do we care for, or go for help to, those who have no head for risks, or sense for living on the perilous edge. . . . We draw new life from the heroic example."

The sedate philosopher John Stuart Mill tells us in the opening chapters of his *Autobiography* (Vol. 6) how the young Crusoe enriched his own sheltered childhood in which raw adventure had no place. So all of us, sheltered from the most primitive trials of life, are enriched by the youngster who would not and could not be kept to a way of life calculated for "peace and plenty . . . moderation, quietness," the way in which "men went silently and smoothly through the world, and comfortably out of it. . . ." Like him, we all rebel against the smooth, silent way, but he, unlike us, was pushed on by fate, "born," he says, "to be my own destroyer."

### *The Adventure of Comedy*

The heroism of all adventure stories is essentially comic: It is read for delight, and its pervasive character is the happy ending. It *pleases* us. But where the adventurer increases our own stature vicariously, the comic victim (even while we are laughing at him)



reduces it. "This, too," we say again, "is a mere man, like me," and thus Marcus Aurelius, in his *Meditations* (GBWW, Vol. 12, p. 302d), finds comedy useful in "reminding men to beware of insolence." It enables man (says Melville in *Moby Dick*, in GBWW, Vol. 48, p. 168a), to take "this whole universe for a vast practical joke . . . at nobody's expense but his own."

But it has a much higher aim, according to Schiller (*On Simple and Sentimental Poetry*, Vol. 5); it enables man to liberate himself "from the influence of violent passions, and taking a calm and lucid survey of all that surrounds him, and also of his own being, and of seeing everywhere occurrence rather than fate or hazard, and ultimately rather smiling at the absurdities than shedding tears and feeling anger at sight of the wickedness of man."

This certainly sounds as if comedy has a purpose beyond mere entertainment, though perhaps we should consider these the *effects* of comedy rather than its *aim*. Still, comedy may be a way of communicating a deadly serious message. Works like Dickens' *The Pickwick Papers* (Vol. 2) involve a sharp—if often hilarious—critique of the deplorable social situation in England in the nineteenth century. Sheridan's *The School for Scandal* and Molière's *The Misanthrope* and *The Doctor in Spite of Himself* (all three plays in Vol. 4) are "drawing-room comedies" in which we are seen saying and doing the opposite of what we feel. The comedy of manners (such as those just mentioned) more often than not involves the traditionally and universally amusing, but none the less real, "battle of the sexes," with the helpless woman winning.

The characters in comedy do not bleed when they are pricked—their suffering is usually mere embarrassment—and the authors are making fun. But in making fun of man's foibles they are nevertheless *arguing*. They seem to have no purpose, no message, no moral, but Sainte-Beuve, in his *What Is a Classic?* (Vol. 5) reminds us that Goethe said that Molière "is so great that he astonishes us afresh every time we read him." The king of critics (as Sainte-Beuve calls him) would hardly have spoken thus of a writer whose power was limited to making us laugh. The fact is that when we reject every sermon, every plea, and every scientific proof, and cling obstinately to our prejudices, comedy may still reach us where the other forms of discourse fail.

It is at this point that comedy gives rise to its most purposeful—and often savage—form in what is known as satire. The writer is a

satirist, says Schiller (*On Simple and Sentimental Poetry*, Vol. 5), "when he takes as subject the distance at which things are from nature, and the contrast between reality and the ideal . . . he may place earnestness and passion, or jests and levity, according as he takes pleasure in the domain of the will or in that of the understanding. In the former case it is avenging and pathetic satire; in the second case it is sportive, humorous, and mirthful satire. . . . In satire the real as imperfection is opposed to the ideal, considered as the highest reality." But of *all* satire we may certainly say that it has a purpose, and that its purpose, unlike that of pure comedy, is never nebulous or concealed.

Voltaire's little satire, *Micromégas* (Vol. 2), for instance, brings a gigantic visitor to earth from the stars to inspect and make mock of the tiny dwellers on our tiny planet. The device of size to take us down a peg is, of course, also used by Jonathan Swift in the greatest of all satires, *Gulliver's Travels* (GBWW, Vol. 36). Nothing so well illustrates the saying that "there is no such thing as a children's book" as does *Gulliver's Travels*. Beloved of youngsters the world over, it says infinitely more to the world of adults than it does to children.

But where Voltaire in his disillusionment is "sportive, humorous," Swift, in his, is "avenging and pathetic." We have only to turn to Volume 7 and read the great Irishman's *A Modest Proposal for Preventing the Children of Ireland from Being a Burden to Their Parents or Country* to see how satire can be the agonized cry of a great heart against man's inhumanity to man. Hazlitt (*On Swift*, Vol. 5) says of this "children's" writer that "the ludicrous in Swift arises out of his keen sense of impropriety, his soreness and impatience of the least absurdity. He separates, with a severe and caustic air, truth from falsehood. . . . His better genius was his spleen. It was the biting acrimony of his temper that sharpened his other faculties."

Which is the more effective, gentle or sharp satire? In the latter category we find Shaw's *The Man of Destiny* (Vol. 4), which, like Aristophanes' renowned *Lysistrata* (GBWW, Vol. 5, pp. 583-599), is a theater piece mirthfully satirizing the most terrible of all man's activities, war. Here men are seen deluding themselves with grandiose aims and purposes, justifying their most monstrous behavior by the highest ideals. "When [an Englishman] wants a thing," says Shaw, "he never tells himself that he wants it. He waits patiently

until there comes into his mind, no one knows how, a burning conviction that it is his moral and religious duty to conquer those who possess the thing he wants." In both Shaw and Aristophanes, the heart of the satire is the victory of "helpless" woman over both warriors and war.

Satire may play an effective role in all works of social criticism, even in the construction of literary utopias—imaginary places where people live under ideal conditions. The most famous utopias (included in *Great Books of the Western World*) are Plato's *Republic* (Vol. 7), founded on virtue; St. Augustine's *The City of God* (Vol. 18), founded on the Christian faith; and Francis Bacon's *New Atlantis* (Vol. 30), founded on science. But Machiavelli, that hardest-boiled of all hard-boiled realists, is scornful of such depictions of "republics and principalities which in fact have never been known or seen, because how one lives is so far distant from how one ought to live, that he who neglects what is done for what ought to be done, sooner effect his ruin than his preservation" (*The Prince*, in GBWW, Vol. 23, p. 22b).

This dim view of the confection of ideal commonwealths whose inhabitants exist under perfect conditions inspired one great utopian reformer to produce his plan in the form of a satire. This is Samuel Butler's *Erewhon* (Vol. 2 of this set). *Erewhon*—an anagram of "nowhere"—is borrowed directly from the word "utopia," compounded from the Greek οὐ, not, and τόπος, a place. Butler uses the device of holding a mirror to our institutions so that we see them in reverse: In *Erewhon*, disease, misfortune, debt, and poverty are treated as crimes against society and are punished. But what we call crimes are treated as diseases—as, indeed, many modern psychologists think they are—and are treated as such by men trained in "soul-craft" (we would say "psychiatry") called "straighteners" (our "therapists").

The reason for satire is plain: Whoever is moved to criticize man and his ways has to choose between a direct and a devious approach to his audience. The satirist chooses the latter, in the hope that, by entertaining them the while, he can circumvent the resistance they ordinarily display to criticism. He tries to "kid" them into facing their defects, where the moralist or preacher tries to compel them to face them. The literature of social protest tries to compel men, to shock them into awareness. As *belles-lettres* it is rarely successful, but in Henrik Ibsen it reaches its artistic peak. In *An Enemy of the*

*People* (Vol. 4) we see man on his feet fighting social evil. He is beaten but he is never stupid, as he is in satire, or ridiculous, as he is in comedy.

### *The Society—and the Man*

In social protest we always see a minority pitted against what John Stuart Mill calls "the tyranny of the majority." (See *On Liberty*, in GBWW, Vol. 43, p. 269b-c.) "The strongest man in the world," says the heroic (some would say bullheaded) Dr. Stockmann in Ibsen's classic, "is he who stands most alone," echoing Walt Whitman's words in his *Preface to Leaves of Grass* (Vol. 5): "take off your hat to nothing known or unknown, or to any man or number of men." Standing alone against the commercial cupidity of the whole community—including the government and the press—Ibsen's honest physician is destroyed, but in his destruction we read his triumph. He has triumphed over the materialism of a civilization which teaches a man, says Matthew Arnold in his *Sweetness and Light* (Vol. 5), "to value himself not on what he is . . . but on the number of the railroads he has constructed, or the bigness of the tabernacle he has built."

What a man is brings us to the heart of literature and to the heart of life: the individual. Social criticism focuses on society and, in so far as it treats of the Dr. Stockmanns, portrays the worth and nobility of human nature in, if not the many, then at least the few. It shows us a man daring alone, the adventurer. So, too, comedy, though it mocks our professions and our professional humbug (the law, in Dickens' "A Full and Faithful Report of the Memorable Trial of Bardell against Pickwick," from *The Pickwick Papers*, Vol. 2; medicine in Molière's *The Doctor in Spite of Himself*, Vol. 4; philosophy, in Voltaire's *Micromégas*, Vol. 2). Deflating our pretenses and exposing our hypocrisies, comedy and light satire still say to us: "Man knows better, is better, than he says or does"; thus puffing us up (even as adventure does) while it lets the straw out of the stuffed shirt front. But the somber—and universal—adventure of every individual's life is still to be dealt with.

Kipling's *Mowgli's Brothers* (Vol. 2) and Balzac's *A Passion in the Desert* (Vol. 3) show man confronting the world of beasts and pitting himself against the arid waste. Conrad's *Youth* (Vol. 2), Cranc's *The Open Boat* (Vol. 3), Victor Hugo's dreadful "The

Battle with the Cannon" (Vol. 2) use the ferocious sea as the adversary. So, of course, does Homer's *Odyssey* and many another classic, including Melville's incomparable story of the hunt for the white whale (*Moby Dick*, in GBWW, Vol. 48). But the ferocity of the struggle with "nature in the raw" is child's play compared with the struggle with man in the raw—the struggle of man with himself. "Consider," says Melville (*ibid.*, pp. 204b-205a), "the subtleness of the sea; how its most dreaded creatures glide under water . . . treacherously hidden beneath the loveliest tints of azure. . . . Consider . . . the universal cannibalism of the sea; all whose creatures prey upon each other, carrying on eternal war since the world began. Consider all this; and then turn to this green, gentle, and most docile earth; consider them both, the sea and the land; and do you not find a strange analogy to something in yourself? For as this appalling ocean surrounds the verdant land, so in the soul of man there lies one insular Tahiti, full of peace and joy, but encompassed by all the horrors of the half-known life. God keep thee! Push not off from that isle, thou canst never return!"

Many are the masterpieces of literature that deal with man's soul "pushing off" from some peaceful Tahiti, to which he tries ever to return without the power to make land again. Physically he may never have ventured beyond his home town, but pride and ambition and greed and lust cut him loose from his moorings and launch him upon the treacherous waters of violence or deceit or injustice. The two sides of his nature—the docile earth and the subtle sea—tear him to pieces. "If each . . . could but be housed in separate identities," says Stevenson in his most famous short story, *The Strange Case of Dr. Jekyll and Mr. Hyde* (Vol. 2), "life would be relieved of all that was unbearable." Alas, both are housed in each of us. But our misfortune is also our freedom, for, as Hegel says, in his *Philosophy of Right* (GBWW, Vol. 46, p. 130b), "It is only man who is good, and he is good only because he can also be evil." Only man is free.

Or is he? Plato thought that no man "voluntarily does evil and dishonourable actions" (*Protagoras*, in GBWW, Vol. 7, p. 56b), and Aristotle insisted that "every wicked man is ignorant of what he ought to do and what he ought to abstain from, and it is by reason of error of this kind that men become unjust . . ." (*Nicomachean Ethics*, in GBWW, Vol. 9, p. 356c); and so the great debate over good and evil begins. In the masterpieces of the imagination we see the

struggle *within man* imperishably illustrated. In Volumes 2 and 3 of this set, Poe's *The Tell-Tale Heart*, George Eliot's *The Lifted Veil*, Hawthorne's *Rappaccini's Daughter* take us into the awful mystery of ourselves; and stories of a less somber character, like Mark Twain's *The Man That Corrupted Hadleyburg*, portray human nature as a poor thing and man as ignoble.

In Tolstoy's *The Death of Ivan Ilyitch* (Vol. 3), man's suffering consists of his self-deception; as soon as he realizes (too late to repair it) that his life was lived wrong, his salvation begins. So, too, old Maurya, in Synge's *Riders to the Sea* (Vol. 4), when her last son is lost beneath the waves, is strengthened by the realization that life can do no more to her. Henry James discovers this insight in children who suffer in an atmosphere of adult exploitation (*The Pupil*, Vol. 3). But the dawn of true consciousness is less often the theme of the great storytellers than is the bewilderment that overtakes men when they see things go wrong.

Bunin's *The Gentleman from San Francisco* (Vol. 3) can only mutter, "This is dreadful." The characters in Chekhov's *The Cherry Orchard* (Vol. 4)—an invariable hit when it is revived on the modern stage—refuse to look at their desperation and go to the end of the road in an attitude of complete unreality. But Akaky in Gogol's wonderful story of *The Overcoat* (Vol. 2) has accepted loneliness, insignificance, and poverty, and the incident that brightens his wretched existence just before he is crushed is enough to sustain him to the end. More often we see suffering—suffering locked within the heart of an individual—as the consequence of man's being trapped by social bonds that he *might* have burst, as in the haunting account of Frank Ashurst in Galsworthy's *The Apple-Tree* (Vol. 3), in Sir Walter Scott's *The Two Drovers* (Vol. 2), and in Isak Dinesen's *Sorrow-Acre* (Vol. 3).

Opposing "necessity" and the persistent theme of fate among the ancients is the doctrine of moral freedom under the servitude of God, notably illustrated by Tolstoy's *What Men Live By* and *The Three Hermits* (both in Vol. 3). In the former strange story the angel sent to live with the shoemaker has come to earth to learn the truth about men. He learns that men live by their love for each other, and not by caring for themselves. This is likewise the motive of the French master Flaubert, in whose *Legend of St. Julian the Hospitaller* (Vol. 3) a man who has lived a life of violence and accidentally kills his parents becomes a beggar in penitence and achieves salva-

tion by absolute charity. The power of faith reaches its heights here, as it does in Tolstoy's hermits, who simply cannot learn the outward forms of prayer the mighty bishop tries to teach them.

The ultimate human adventure is tragedy, and so is the ultimate achievement in storytelling. Each of the greatest tragedies of literature weaves a web of action around a man or woman who plays the role of the tragic hero; a role so universal in its appeal that the spectator is filled, as Aristotle says, with pity and fear (*On Poetics*, in GBWW, Vol. 9, pp. 686c-688c); pity for the character which, without being really wicked, suffers the worst of punishments, fear lest what befalls an Oedipus or a Macbeth, mighty kings, might all the more easily befall ourselves.

Why do we read of such macabre matters? Why do we *enjoy* reading of them—enjoy them more than we enjoy light comedy or dazzling adventure? Aristotle says in his famous analysis (*ibid.*) that the spectacle serves as a catharsis, evoking and purging us of our most dreadful emotions. The passions of comedy are small, of tragedy great; and thus the relief we obtain from comedy is less than that which we find in tragedy. "It is difficult," says Shelley, "to define pleasure in its highest sense; the definition involving a number of apparent paradoxes. . . . Sorrow, terror, anguish, despair itself are often the chosen expressions of an approximation to the highest good. Our sympathy in tragic fiction depends on this principle; tragedy delights by affording a shadow of that pleasure which exists in pain" (*A Defence of Poetry*, Vol. 5).

In *Gateway to the Great Books* we encounter tragedy in many of the stories in Volumes 2 and 3, in Scott's *The Two Drovers*, in Dinesen's *Sorrow-Acre*, above all in Herman Melville's *Billy Budd*. Is young Billy wrongly condemned to die? Was he actually innocent? His commander, who judged him and sent him to his death, never knew; nor do we, though there is no mystery (in the ordinary sense) about the events that lead to the climax. Is Billy the tragic hero, or is Captain Vere? Whose plight is the worse? Who suffers the more? Which of the two is wrong, or right? We may read *Billy Budd* many times and still ask ourselves these questions; *this* is the nature of tragedy.

Instead of saying that truth is stranger than fiction, we may say, after reading these masterpieces, that fiction is as strange as truth, and that the best fiction is closer to truth than the commonplace events we encounter every day of our lives. Closer to truth, so to say,

than truth itself, for it speaks to us of the worlds within us that the white light of day rarely or never illuminates. Everything that *can* happen—for good or ill—is buried within us and directs our dreams, our desires, our ambitions, our choices with its unseen hand. The masters of imagination, entertaining us the while, bring us always nearer to the possession of the “understanding heart” which the Psalmist besought of God.



### III

## Man and Society

### *Neither a Beast nor a God*

Men have always lived in society; man is a social animal. True, there have been occasional hermits or "solitaries," whether by their own intent or, like Robinson Crusoe, accidentally, but they have come *out of* the society to which men generally belong. Being by nature a member of a community, the individual does not, and normally cannot, set up standards of thought or conduct for himself without reference to others. Human history is the history of individuals whose lives mold, and are molded by, the community.

Nor is it a mere relationship, like that of a citizen and his government, or even that of a husband and wife, a relationship of independent entities which may be broken leaving each of them intact. It is integral, and the view of the Greeks that he who lives outside society is not a man, but "a beast or a god," is a basic assumption of many political theorists. For them, living in society is indispensable to living humanly. Individual morality and politics (in the highest sense of the word) are inseparable, for the moral man is, among other things, just, and justice is the bond of men in communities.

History, then, is the account of that unique society compounded of sameness (in that men, like the bees, are invariably social) and differences (in that men form a variety of societies, public and private, and in constantly changing forms). *Gateway to the Great Books* includes the shorter works of some of the greatest historians of the ages, *Great Books of the Western World* the long masterpieces beginning with Herodotus, "the father of history," who tells us that he has written his account of the Persian War "in the hope of thereby preserving from decay the remembrance of what men have done . . ." (*History*, in GBWW, Vol. 6, p. 1a).

Is this all that history can do? No, says Hume, in his *Of the Study of History* (Vol. 7); it also "amuses the fancy . . . improves the understanding . . . strengthens virtue."

But isn't it also the key to the future? Here is where historians—and we with them—get into deep water. If only men would, like the bees, do tomorrow what they did yesterday, history would be an infallible guide and solve our problems for us. But will men do tomorrow what they did yesterday? The second great ancient historian, Thucydides, seemed to think so; at the opening of his marvelous account of the long war between Athens and Sparta—which ended in the ruin of both—he says he will be content if his book be judged useful “by those inquirers who desire an exact knowledge of the past as an aid to the interpretation of the future, which in the course of human things must resemble if it does not reflect it . . .” (*The History of the Peloponnesian War*, in GBWW, Vol. 6, p. 354c-d).

“Peoples and governments never have learned anything from history, or acted on principles deduced from it,” says the great German philosopher of history, G. W. F. Hegel. “Each period is involved in such peculiar circumstances, exhibits a condition of things so strictly idiosyncratic, that its conduct must be regulated by considerations connected with itself, and itself alone” (*The Philosophy of History*, in GBWW, Vol. 46, p. 155c).

But surely there are situations in our own day which, as Thucydides says, resemble the past? No doubt. But so, too, each individual confronts personal situations which at least resemble those the preceding generation confronted, and we know how hard it is for parents to persuade their children, on the basis of their own experience, to a course of action or a way of life. The fact seems to be that man is so variable a creature, so strong-willed and individualistic, that he must learn, if at all, from his own experience alone.

### *The Road We Have Traveled*

If history cannot prophesy the future, it should at least be able to show us the road we have traveled thus far; we ought then to be able to say something, however unsurely, about the next stages in the journey. But even here we appear to be asking more of Clio—the mythological muse of history—than she can tell us. The ancients thought of history as a kind of cycle, or a repetitious round which men mistook for change. But when science and technology began to alleviate the hardships of human life, the idea of historical progress was born. Toward the close of the eighteenth century Gibbon

concluded his study of ancient Rome with "the pleasing conclusion that every age of the world has increased and still increases the real wealth, the happiness, the knowledge, and perhaps the virtue, of the human race" (*The Decline and Fall of the Roman Empire*, in GBWW, Vol. 40, p. 634c).

Far from having caught (or from having been caught by) this pleasing conclusion, Rousseau at the same time reached the unpleasant conclusion that "Man is born free; and everywhere he is in chains" (*The Social Contract*, in GBWW, Vol. 38, p. 387b). His "noble savage" was better, and better off, than modern man. A century later a leading exponent of the doctrine of progress answered Rousseau: "To believe," said Darwin in 1859, "that man was aboriginally civilized and then suffered utter degradation in so many regions, is to take a pitifully low view of human nature. It is apparently a truer and more cheerful view that progress has been much more general than retrogression; that man has risen, though by slow and interrupted steps, from a lowly condition to the highest standard as yet attained by him in knowledge, morals and religion" (*The Descent of Man*, in GBWW, Vol. 49, p. 330a-c).

These same three traditional readings of human history—the cyclical, the progressive, and the retrogressive—appear in many of the great writers in *Gateway to the Great Books*. Of the three views, the cyclical is, in modern times, least often taken. Tacitus (as might be expected of an ancient historian) sees no great change in things; he tells us how the Romans led the conquered Britains "step by step . . . to things which dispose to vice . . . All this in their ignorance they called civilization, when it was but a part of their servitude" (*The Life of Gnaeus Julius Agricola*, Vol. 6). But Guizot, in nineteenth-century France, is convinced that "all the great developments of the internal man have turned to the profit of society; all the great developments of the social state to the profit of individual man" ("Civilization," Vol. 6). On the eve of the twentieth century Ruskin's *An Idealist's Arraignment of the Age* (Vol. 7) attacks this optimistic attitude (especially as it springs from scientific progress) with consummate eloquence—and scorn.

Can we say, then, that there is a science of history? Again we have no agreement of historians or philosophers of history. Karl Marx of course believes that there is, or at least that there are discoverable laws that flow from history, that "the economic formation of society is . . . a process of natural history . . ." (*Capital*, in

GBWW, Vol. 50, p. 7c). Hume in his *Enquiry Concerning Human Understanding* (GBWW, Vol. 35, p. 479c) agrees that history is a collection of "experiments, by which the politician or moral philosopher fixes the principles of his science," but William James seems to reflect the overwhelming majority of thinkers on the subject when he calls it folly "to speak of the 'laws of history' as of something inevitable, which science has only to discover . . ." (*Great Men and Their Environment*, Vol. 7).

One of the central difficulties is assessment of the role played by the "great man" in history. The extent to which man has freedom to act in the drama of history has long been debated. Some say he is governed completely by necessity, while some, according to the *Syntopicon*, say the "motions of men are directed by laws which leave [men] free to work out a destiny which is determined by, rather than determines, the human spirit" (GBWW, Vol. 2, p. 717b).

William James believes that the *opportunity* and the *man* are inseparable: "The relation of the visible environment to the great man is in the main exactly what it is to the 'variation' in the Darwinian philosophy. It chiefly adopts or rejects, preserves or destroys, in short *selects* him. And whenever it adopts and preserves the great man, it becomes modified by his influence in an entirely original and peculiar way. He acts as a ferment, and changes its constitution . . ." (*Great Men and Their Environment*, Vol. 7).

But, says James, "Not every 'man' fits every 'hour.' . . . A given genius may come either too early or too late." This, says Carlyle in *The Hero as King* (Vol. 6), was the fate of Cromwell; he was too great for his time. "One man, in the course of fifteen hundred years; and this was his welcome. He had adherents by the hundred or the ten; opponents by the million. Had England rallied all round him—why, then, England might have been a Christian land! As it is, vulpine knowingness sits yet at its hopeless problem, 'Given a world of Knaves, to educe an Honesty from their united action'; how cumbrous a problem."

Thoreau's *A Plea for Captain John Brown* (Vol. 6) compares the fanatical hero of the Abolition movement with Cromwell, his little band of men with Cromwell's troops, and his speeches with Cromwell's, closing his plea by quoting from Brown himself: "I think, my friends, you are guilty of a great wrong against God and humanity, and it would be perfectly right for anyone to interfere with you so far as to free those you willfully and wickedly hold. . . . I pity

the poor in bondage that have none to help them; that is why I am here; not to gratify any personal animosity, revenge, or vindictive spirit. It is my sympathy with the oppressed and the wronged, that are as good as you, and as precious in the sight of God.'” John Brown may also have been too great for his time—but his time came soon after him.

The influence of a great man may lie, after all, with his distant heirs far removed from the age in which he lives. So Walt Whitman, in his *Death of Abraham Lincoln* (Vol. 6), finds that “the final use of the greatest men of a nation is, after all, not with reference to their deeds in themselves, or their direct bearing on their times or lands. The final use of a heroic-eminent life—especially of a heroic-eminent death—is its indirect filtering into the nation and the race, and to give, often at many removes, but unerringly, age after age, color and fiber to the personalism of the youth and maturity of that age, and of mankind.”

### *The Way to Write History*

The schoolboy definition of history as “what happened next” suggests that nothing in the world would be easier to write. But serious consideration of the problem reveals that just the opposite is the case. The first issue is the relationship of the historian in time and place to the events with which he deals. He may write of events in which he participated personally. (An example in Vol. 6 of this set is Xenophon’s famous “March to the Sea,” from *The Persian Expedition*. Here the author relates the movements of the Greek army, a portion of which he commanded, and his account has a real ring of authenticity.) Or he may write of his own times, using the evidence of eyewitnesses, if possible, or as near to eyewitnesses as he can obtain. (The letter of Pliny the Younger to Tacitus in Vol. 6, describing the eruption of Vesuvius, is a case in point. The letter tells of the death of his uncle, Pliny the Elder, at Pompey during the eruption, and ends by saying, “I have faithfully related to you what I was either an eye-witness of myself or received immediately after the accident happened, and before there was time to vary the truth.”)

More often, the historian would find his material through both means, *i.e.*, his own experience, and through the experience of others who had left some record of it. The great early historians,

Herodotus, Thucydides, and Tacitus, used this technique. The work of Tacitus on Agricola in this set (Vol. 6) is an example. Julius Agricola was Tacitus' father-in-law, and many of the details of his life were certainly known personally to Tacitus. It is obvious, however, that much of the material he presents on the Roman general's life must also have come from other sources.

Finally, the historian may write wholly of the past, and one view (the great historians of antiquity notwithstanding) is that the loss involved in doing so is more than compensated by the detachment of the scholar. True, the flesh-and-blood vividness of personal knowledge has to be sacrificed, but the history gains both impartiality and depth by the writer's distance from the passions of the occasion, the time, and the place. Prescott's "The Land of Montezuma" (Vol. 6) is such a history, relating the approach of Cortez and his men to the rich and lush heartland of Montezuma, the Aztec ruler. It is clear that Prescott has done immense research to bring us the picture of the reckless daring of the tiny band of Spaniards, as well as Montezuma's fear and paralysis as the Spaniards approach his capital.

History, says Lucian, "is nothing from beginning to end but a long narrative" (*The Way to Write History*, Vol. 6). But the story of history is restricted because it depends on facts, and the historian must balance his role as a storyteller with his role as an investigator. If he concentrates only on facts, his history is deadly dull. If he concentrates on story, he may be tempted to sacrifice truth to entertainment. And there is no doubt in Lucian's mind that the historian's first duty is truth: "The historian's one task is to tell the thing as it happened."

A contrary view is presented by the great historian Macaulay, in his essay on Machiavelli (Vol. 7). "The best portraits," says Macaulay, "are perhaps those in which there is a slight mixture of caricature, and we are not certain that the best histories are not those in which a little of the exaggeration of fictitious narrative is judiciously employed. Something is lost in accuracy; but much is gained in effect. The fainter lines are neglected; but the great characteristic features are imprinted on the mind for ever."

J. B. Bury goes so far as to claim that Herodotus was more of an epic poet than a historian: "He had a wonderful flair for a good story . . . It is fortunate for literature that he was not too critical; if his criticism had been more penetrating and less naive, he could not have been a second Homer" (*Herodotus*, Vol. 6). "The classical

histories," says Macaulay, "may almost be called romances founded in fact." If they were *purely* factual, they would have had few readers. And though popularity should be sacrificed to truth, we have only to reflect for a moment to realize that it is impossible to write a factual history that tells the truth. The facts themselves are *in fact* hearsay, do we know that "Columbus discovered America" when and where and how we say he did? Indeed we do not. We have it from participants, to be sure, but do we know (or do we simply assume) that they were telling the truth, or that any one of them actually *saw* the events he describes? Historical facts turn out to be slippery; in general they are based on a consensus of individual reports, any or all of which may be false.

But the difficulty is greater than this. The truth of an event includes the feelings and the spirit of the participants and the on-lookers, indeed, these nonfactual ingredients are often the most significant in any historical recital. Consider, for example, the Nazi invasion of Poland on September 1, 1939, which followed a number of clashes on the border between the two countries. Hitler was clearly the aggressor on that day and subsequently, but he and his followers claimed that the Poles had attacked them and that they were defending their country. The *truth* not only includes, but includes above all else, the real attitude and intentions of the German and Polish leaders and the sentiments of the two peoples, and such definitive things are so close to impossible to know (even if there are written records purporting to reveal them) that they probably will be argued by historians to the end of time.

### *The Way to Read History*

The writer of history cannot present *only* the facts—or *all* the facts. He has to weigh and judge them. As the *Syntopicon* puts it (GBWW, Vol. 2, pp. 711–718), the historian "tries to make credible statements about particular past events. He makes an explicit effort to weigh the evidence himself or, as Herodotus so frequently does, to submit conflicting testimony to the reader's own judgment. 'Such is the account which the Persians give of these matters,' he writes, 'but the Phoenicians vary from the Persian statements'; . . . or 'such is the truth of this matter; I have also heard another account which I do not at all believe'; or again, 'thus far I have spoken of Egypt from my own observation, relating what I myself saw, the

ideas that I formed, and the results of my own researches. What follows rests on accounts given me by the Egyptians, which I shall now repeat, adding thereto some particulars which fell under my own notice.’”

The historian is human (or shall we say “only human”). His judgment and interpretation of the relevance or irrelevance of the materials that come under his eye, of the weight to assign to Document A or Witness B, are the judgment and interpretation of a man, not a god. We should suppose that he ought to be dispassionate in his approach, a neutral. But what man is dispassionate or neutral? What man lives today, or ever has, or ever will, who meets the requirements established for the historian by Lucian?—“. . . fearless, incorruptible, independent, a believer in frankness and veracity; one that will call a spade a spade, make no concession to likes and dislikes, nor spare any man for pity or respect or propriety; an impartial judge, kind to all, but too kind to none; a literary cosmopolite with neither suzerain nor king, never heeding what this or that man may think, but setting down the thing that befell” (*The Way to Write History*, Vol. 6).

“Setting down the thing that befell”—as if history were an almanac, and an endless almanac at that! “Clearly,” the *Syntopicon* says, “the historians have different criteria of relevance in determining the selection and rejection of materials and different principles of interpretation in assigning the causes which explain what happened. These differences are reflected in the way each historian constructs from the facts a grand story, conceives the line of its plot and the characterization of its chief actors.” The writer of history is not an Olympian—or even a Martian. He is a citizen of one nation or another, conditioned, like all of us, by the values and habits of his time and place. Above all, he is an individual human being, with human biases. He is a man dealing with the actions of men, and his view of historical actions can hardly help but reflect his views of human action in general.

The best he—and we—can hope for is his consciousness of his biases. If he is unconscious of them, he can do nothing to correct them; if he is conscious of them, he can submit his judgment and interpretation to colleagues who, if not unbiased, are at least blessed with biases contrary to his own. He may even warn the reader against himself, but perhaps that is too much to hope, of the historian or of any man. Bury, finding in Herodotus a strong bias for the



Athenians in the only history we have of the earth-shaking Persian War, says that "it was the work of a historian who cannot help being partial; it was not the work of a partisan who becomes a historian for the sake of his cause" (*Herodotus*, Vol. 6).

Perhaps no historian can help being partial, in which case what Bury said of Herodotus may be said of every great historian and of all great history. Bertrand Russell long ago urged that a country's history used for study in the schools should be written by citizens of other countries than that in which it is studied, and in an age like ours, deluged on all sides by government propaganda, the student of history, present or past, has got to read sharply, if not suspiciously. His consciousness of the forms which human bias takes—including his own—is imperative. The study of the great historians and philosophers of history in *Gateway to the Great Books* (and then in *Great Books of the Western World*) will serve him in the development of that consciousness so crucial to a realistic apprehension and a balanced appraisal of the modern world.

### *The Domain of Liberty*

Much of human history—and certainly its most stirring episodes—involves the struggle for human liberty. But the meaning of liberty is itself controversial, and always has been, more so today, perhaps, than ever before, in spite of the fact that the greatest thinkers of every age have argued it. One point should be kept in mind: individual liberty and national independence must never be confused. Though the American Revolution was fought both for human liberty and national independence, it was not fought for the latter alone, as indeed many colonial revolutions, or uprisings against the oppression of a foreign power, have been. An *independent* government may exist without human liberty.

Individual liberty is the domain of *man's* freedom, not society's. What it is, how much of it there should be, and why, are questions that raise a host of other questions. And the questions it raises take us always more deeply into all of the great ideas dealing with man. What is man? What is God? What is the will? The soul? What is fate? Necessity? Law? Justice? Equality? Slavery? Government? The State? Society? Happiness? Pursuing these ideas through the set of *Great Books of the Western World*—the passages dealing with them are all indexed under these terms in the *Synopticon*—we are

sooner or later drawn to almost every one of the other great ideas. And nowhere is the dispute among thinkers hotter than it is in connection with this one concept, liberty.

Most of the works in Volumes 6 and 7 of *Gateway to the Great Books* deal with liberty, as do many of the writings in the other volumes. The collection in Volume 6 entitled *Great Documents* is as good a starting point as any for the reader's study. Proceeding from *The English Bill of Rights* (1689) to the *Universal Declaration of Human Rights* in 1948, we may trace the development of the theory of liberty in the past two and a half centuries since John Locke, the English philosopher whose essay *Concerning Civil Government* (GBWW, Vol. 35, pp. 25-81) promulgates the doctrine that man has a natural right to "life, health, liberty [and] possessions"—a phrase which the authors of the *American Declaration of Independence* borrowed and amended to read, "life, liberty, and the pursuit of happiness" (Vol. 6).

The liberties of Englishmen are held in the 1689 document to rest mainly with the sovereignty of Parliament against the king. Their statement, expanded through the successive documents in Volume 6, culminates in the United Nations' statement of the rights of man as man. In addition to the general rights asserted by the earlier documents, it asserts the individual's freedom of residence and movement, both within his own country and for the purpose of leaving his own or any other country (*and to return to his own country*). It asserts the freedom of association—and the freedom *not* to associate. It maintains the universal right to work, free choice of employment, the right to form and join trade unions, "just and favorable conditions of work," protection against unemployment, social security, education, and a "standard of living adequate for the health and well-being of [every individual] and of his family."

Can these be said to be rights in any strict sense? Who is to guarantee them? Government? And if not government, who? And how is, for example, a "standard of living adequate for health and well-being" to be guaranteed by government (or any other power) in the underdeveloped and overpopulated societies in which most people live on or over the brink of starvation?

We may note that these "rights" are not only a spelling-out of the political liberties implied in the older documents but include eco-

conomic conditions which the older documents do not touch; conditions which, in fact, cannot be guaranteed in the same way as political liberty. What the *Declaration* reveals is the growing power in the world of the doctrine, so boisterously maintained by the Communists, but also embraced by the hungry of the new nations of Africa and Asia, that economic "rights" take precedence over the political. The *Universal Declaration of Human Rights* must, indeed, be considered in the context of the divided world in which we live. Like its predecessors—including *The Declaration of Independence*—it may be taken to be a statement of an ideal rather than a statutory or contractual commitment.

The *Declaration* was adopted by the United Nations by a 48-0 vote, with several abstentions, including those of the Communist countries in which such liberties as assembly, association, employment, and travel are rigidly restricted, and in which the *Declaration's* "freedom of opinion and expression" range from curtailment to nonexistence. But it is clear in any case that the extension of the basic political liberties is only a sentiment in behalf of a vision of what might be, since most, if not all, governments outside the Communist bloc (including the United States) maintain the policy of refusing passports to certain of their citizens. Indeed, it cannot be gainsaid that no society now exists, or ever has, in which all the rights of the *Declaration* are fully protected.

What does appear as we peruse the historic statements of liberty is the development of the modern idea that it includes self-government as one of its essentials. Beginning with the assertion in *The English Bill of Rights* that "the pretended power of suspending of laws, or the execution of laws, by regal authority, without consent of parliament, is illegal," the doctrine of self-government reaches its full flower two and a half centuries later in the United Nations *Declaration*: "Everyone has the right to take part in the Government of his country, directly or through freely chosen representatives. . . . The will of the people shall be the basis of the authority of government; this shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage."

How is the sovereignty of the people to be exercised? "By representative government," wrote James Mill, in his *Essay on Government* a century and a half ago. "For though the people, who cannot exercise the powers of government themselves, must entrust them to

some one individual or set of individuals, and such individuals will infallibly have the strongest motives to make bad use of them, it is possible that checks may be found sufficient to prevent them." But only a generation later his still more renowned son, John Stuart Mill, is worrying whether checks, not on the government but on the people themselves, may be found: "In a representative body actually deliberating, the minority must of course be overruled; and in an equal democracy . . . the majority of the people, through their representatives, will outvote and prevail over the minority and their representatives. But does it follow that the minority should have no representatives at all?" (*Representative Government*, in GBWW, Vol. 43, p. 370c.)

This concern over the "tyranny of the majority" is also found in de Tocqueville's study of the United States in the early nineteenth century. He concludes that "the advantage of democracy [over aristocracy] is not, as has sometimes been asserted, that it protects the interests of the whole community, but simply that it protects those of the majority" ("Observations on American Life and Government," Vol. 6).

Thus we encounter in America, prior to the Civil War, the doctrine of "the concurrent majority" in John C. Calhoun's essay by that name (Vol. 7). Calhoun, representing the minority view of the slaveholders, argues that the majority-elected government may be kept from oppressing the minority by "dividing and distributing the powers of government," and giving "to each division or interest, through its appropriate organ, either a concurrent voice in making and executing the laws or a veto on their execution." An adaptation of this "state's rights" principle may be seen in the *Charter of the United Nations*, in which the veto by any one permanent member of the Security Council blocks action.

But then it is plain that the society does not have one indivisible government but is a federation of sovereign powers. This scheme may indeed protect minorities against the majority in a democratic society, but will it hold the society together? Here is the central issue in the United Nations, as it was in the League of Nations. Here was the issue of the American Civil War, as it is today in the conflict between the central and the state governments in the United States on the issue of racial integration. The twin dangers—of too much power or too little, of dictatorship or anarchy—are argued throughout the Federalist Papers written by Hamilton, Madison, and Jay in

support of the new American *Constitution* after the War of Independence (GBWW, Vol. 43).

With absolute majority rule, what guarantee of rights can there ever be? Representative democracy established the rights of all against a tyrannical government; how are the rights of the minority to be maintained against the majority? The minority may be 49.99 + % of the electorate—in which event it is hard for the majority to oppress it—or it may be a very small percentage of numerically helpless dissenters. Or it may be a single individual, asserting the rights of the individual against society. This figure we see among the heroes and martyrs of history, beginning with Christ and Socrates. Their “rights” are crushed. But can we expect *any* form of social organization to allow one individual to hamstring its activities?

This is the hard question to which Henry David Thoreau addresses himself in his powerful essay, *Civil Disobedience* (Vol. 6). Thoreau refused to pay his taxes because a portion of them supported the Mexican War and slavery in the United States. He was sent to prison and released when his friend Emerson (whose essay on Thoreau we read in Vol. 6), paid his taxes for him. Thoreau, seeing the one individual at the mercy of the majority, asks if democracy as we know it is “the last improvement possible in government? Is it not possible to take a step further toward recognizing and organizing the rights of man? There will never be a really free and enlightened state until the state comes to recognize the individual as a higher and independent power.”

But can there be such a State? Would it still be a State? Would it not instantly dissolve into anarchy? Washington in his *Farewell Address* (Vol. 6) says that until the *Constitution* is changed it is “sacredly obligatory upon all.” Abraham Lincoln, taking the oath as President in the dreadful year 1860, asserts in his *First Inaugural Address* (Vol. 6) that “it will be much safer for all, both in official and private stations, to conform to, and abide by, all those acts which stand unrepealed, than to violate any of them. . . .” But John Brown claimed that he had a more sacred obligation than the *Constitution* and the laws, an obligation to free the slaves; and as Thoreau defends the abolitionist (*A Plea for Captain John Brown*, Vol. 6), so Carlyle, in *The Hero as King* (Vol. 6), defends the words of Oliver Cromwell against the scandal they produced: “If the King should meet me in battle, I would kill the King.”

## *Land of the Free—and Equal*

The state so consecrated to human liberty that it long stood on the brink of anarchy—and the one and only state ever so established—was the United States of America. Elsewhere the rights of man have been won piecemeal: the tree of liberty was watered by the blood of millions, from the time of the slave revolutions like that of Spartacus in Rome (Plutarch, *Lives*, in GBWW, Vol. 14, pp. 442a–444a, 508c–d). In America, it was planted by the men who founded the new nation and nurtured by the waves of the oppressed of Europe who swarmed to her open shores.

The United States is the case history of a human community hewn out of the wilderness to serve as a laboratory for utopianism then and thereafter. The American experiment staggered mankind and triggered all the revolutions that followed it. And it is a relatively new revolution and a new history, its beginnings voluminously recorded by capable writers and keen observers; a historian's paradise. A geographical paradise, too: a "vast tract of continent," as George Washington said, "comprehending all the various soils and climates of the world, and abounding with all the necessaries and conveniences of life." An Eden, with an indigenous population so small and scattered as to be routed by what, in military terms, were merely skirmishes.

An empty paradise, in effect, into which poured all the national and racial stocks of the earth in a process of self-selection. Only those came who wanted to start life anew, build "new heavens and a new earth," in the words of Christopher Columbus taken from the Book of Isaiah. "Here," says the American chronicler Crèvecoeur, "individuals of all nations are melted into a new race of men, whose labours and posterity will one day cause great changes in the world" ("The Making of Americans," Vol. 6). None of the nations of the earth had been (or has up to now been) populated by peoples so diverse in background as America, nor of any other nation, past or present, may it be said that its people were there because they wanted to be there *and went there*.

In *Gateway to the Great Books*, we read the works of many Americans and commentators on America. Among the former are its greatest men of letters, Hawthorne, Emerson, Thoreau, Mark Twain, Melville, Poe, Whitman, James; among the latter such European geniuses as de Tocqueville, whose "Observations on American Life

and Government" (Vol. 6) should be studied by every American interested to know his own country as only a stranger can study a country and know it. The America that fascinated de Tocqueville in the 1830's fascinates us today, with its people and their manners and attitudes brilliantly delineated, their accomplishments, their shortcomings, and their perils both seen and unseen in their utopian form of government and the spirit of their society.

Urged by a variety of motives—high and low—the dissatisfied came pouring into the new land. Crèvecoeur, who saw them come, found that in the new land: "Everything has tended to regenerate them; new laws, a new mode of living, a new social system; here they are become men: in Europe they were as so many useless plants, wanting vegetative mold, and refreshing showers; they withered, and were mowed down by want, hunger, and war; but now by the power of transplantation, like all other plants they have taken root and flourished!" ("The Making of Americans," Vol. 6.) There was room for everybody, and room for everybody to go on and up. The "new world," it was called; it was the old dream at long last come true, and it uncoiled the springs in the hearts of men "within half an hour after landing at New York," as Henry Adams said ("The United States in 1800," Vol. 6).

They were the "laboring poor" of Europe, who were suddenly numbered as free and independent citizens, for the first time in history the equal of every other man. There was all the work they wanted, and no unemployment, and they had only to work and save for a few years to become independent farmers and tradesmen. They came to think of themselves as individuals, and to be moved by individual self-interest to get ahead and always further ahead. Under their suddenly animated hands the economy sprang to life, and the sanctity of private property, the right to acquire it in free competition, to improve it, to dispose of it as one wished, grew at the center of the American faith, a doctrine shared enthusiastically by statesmen as different from one another as Thomas Jefferson and Herbert Hoover.

The rich open country afforded men good land cheap and even free—men whose ancestors had from time immemorial slaved on other men's land in Europe. Freedom of speech and press and assembly and worship created a society in which, as de Tocqueville noted, everyone talked politics all the time and everyone joined associations of every kind. And freedom to exercise one's talents and

ambitions released in these new men and women a materialism pent up for generations; people whose parents had starved to death dreamed of seeing their children rich. And that, too, came to pass.

But at the heart of the phenomenon lay something other than the love of freedom, said de Tocqueville: "I think that democratic communities have a natural taste for freedom; left to themselves, they will seek it, cherish it, and view any privation of it with regret. But for equality, their passion is ardent, insatiable, incessant, invincible: they call for equality in freedom; and if they cannot obtain that, they still call for equality in slavery. They will endure poverty, servitude, barbarism, but they will not endure aristocracy" ("Observations on American Life and Government," Vol. 7).

The passion for equality was fortified by the country's freedom from the militarism which had formed the base of all European caste and class. The puny thirteen American colonies had repulsed the British Empire; behind the moat of the two oceans they could not be successfully attacked. Maintaining that a militia would be enough to defend the new country, Washington in his *Farewell Address* (Vol. 6) warned against "those overgrown military establishments which under any form of government are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty"; an echo of the assertion in the great *Virginia Declaration of Rights* (Vol. 6) that "standing armies, in time of peace, should be avoided as dangerous to liberty."

Believing, according to Adams, that "in the long run interest, not violence, would rule the world, and that the United States must depend for safety and success on the interests they could create, [the early Americans] were tempted to look upon war and preparations for war as the worst of blunders; for they were sure that every dollar capitalized in industry was a means of overthrowing their enemies more effective than a thousand dollars spent on frigates or standing armies. The success of the American system was, from this point of view, a question of economy. If they could relieve themselves from debts, taxes, armies, and government interference with industry, they must succeed in outstripping Europe in economy of production; and Americans were even then partly aware that if their machine were not so weakened by these economies as to break down in the working, it must of necessity break down every rival" ("The United States in 1800," Vol. 6).

We may say now that these men were optimists; but they had



reason to be. Everything—except history—was propitious to their experiment. Above all, they believed in it—and not just the eminent leaders but the millions and more millions who came to participate in it. They believed that it was, in Jefferson's words, "the world's best hope" (*First Inaugural Address*, Vol. 6); in Washington's, "a most conspicuous theater, which seems to be peculiarly designated by Providence for the display of human greatness and felicity" (*Circular Letter to the Governors of All the States on Disbanding the Army*, Vol. 6). And Adams observed that European travelers in this early America "noticed that everywhere, in the White House at Washington and in log cabins beyond the Alleghenies, except for a few Federalists, every American, from Jefferson and Gallatin down to the poorest squatter, seemed to nourish an idea that he was doing what he could to overthrow the tyranny which the past had fastened on the human mind."

### *The Shadow of War*

In the 1830's Alexis de Tocqueville wrote the following remarkable words: "There are, at the present time, two great nations in the world which seem to tend towards the same end, although they started from different points: I allude to the Russians and the Americans. . . . Their starting point is different and their courses are not the same; yet each of them seems to be marked out by the will of Heaven to sway the destinies of half the globe" ("Observations on American Life and Government," Vol. 6).

What de Tocqueville did not predict—nor did anyone else—was that the hostility of Russia and America would one day threaten the extinction of the human race. There was little his imagination failed to grasp, but its grasp did not reach to the scientific development in which weapons, which in his time measured their carrying power in yards, would carry their deadly message for thousands of miles across oceans and continents.

On the contrary, he appeared to see a prospect for world peace in the fact that "the nations seem to be advancing to unity. Our means of intellectual intercourse unite the most remote parts of the earth; and it is impossible for men to remain strangers to each other, or to be ignorant of the events which are taking place in any corner of the globe." If this was true in 1835, how much truer it is today! Never has the world been so close to unification as now; never be-

fore could unification be imagined on an other than utopian basis. But this so nearly unified world is more bitterly divided than it has ever been, and everywhere men speak nowadays not of peace and unity but of aggression and war.

"Certain attitudes toward war between states seem to recur in every century," according to the *Syntopicon's* introduction to the subject of WAR AND PEACE (GBWW, Vol. 3, p. 1010 *et seq.*). "In the face of the ever-present fact of war, men deplore its folly or find some benefit to compensate for its devastation. But throughout most of the tradition, those who see only suffering, no less than those who celebrate the martial spirit, seem to accept the necessity of war. Good or bad, or a mixture of the glorious and the horrible, war seems, to most of those who write about it, an inevitable thing—as ineradicable as disease and death for the living body, as inescapable as tragedy. Only in recent times has the inevitability of war been questioned, and the possibility of lasting peace proposed."

If war between individuals can be controlled by the establishment of the civil commonwealth, why cannot the war of state against state be placed under a world organization of law and order? Must we say that the nation-state is the ultimate development of human society? Is an association beyond it impossible to man? Or is it a stage in social progress, requiring decades or centuries before men will subordinate national interests and customs to those of the world unified by technology?

In *Gateway to the Great Books* there are several selections which bear on this question. Clausewitz, in his *What Is War?* (Vol. 7) represents the viewpoint of war's inevitability. To him, it is a natural part of the political intercourse between nations; for no moral force exists apart from the conception of a state and law. "We have to think of war not as an independent thing, but as a political instrument. . . . We see," he says, "that war is not merely a political act but a real political instrument, a continuation of political intercourse, a carrying out of the same by other means. . . . for the political design is the object, while war is the means, and the means can never be thought of apart from the object." He sees human intelligence concerned only with the question of when to use war, not with its elimination.

Malthus is an unhappier apologist for war. In his essay, "The Principle of Population," in Volume 7, he expounds his theory that "the power of population is indefinitely greater than the power in the earth to produce subsistence for man," and that war is one of the

means by which this imbalance is corrected. Even so, he noted that "the commission of war is vice, and the effect of it misery," but adds: "To prevent the recurrence of misery, is, alas! beyond the power of man."

But there have always been men—more today than ever before—who have refused to concede that the misery of war is beyond man's power to prevent. And the commonwealth *within which* peace prevails has long since suggested to poets and philosophers (and more recently to many "practical" men) that a commonwealth of the whole earth is the solution. The argument for world government as a means to world peace was first made by Dante himself in the thirteenth century in his "On World Government," in Volume 7 of this set. "Wherever there can be contention," he wrote, "there judgment should exist. . . . Between any two governments, neither of which is in any way subordinate to the other, contention can arise. . . . Therefore there should be judication between them. And since neither can know the affairs of the other, not being subordinated (for among equals there is no authority), there must be a third and wider power which can rule both within its own jurisdiction.

"This third power is either the world government or it is not. If it is, we have reached our conclusion; if it is not, it must in turn have its equal outside its jurisdiction, and then it will need a third party as judge, and so ad infinitum, which is impossible. So we must arrive at a first and supreme judge for whom all contentions are judicable either directly or indirectly. . . . Therefore, world government is necessary for the world."

He realized that the obstacles were formidable: "O race of men, how many storms and misfortunes must thou endure, and how many shipwrecks, because thou, beast of many heads, strugglest in many directions! Thou art sick at heart and sick in mind, both theoretical and practical! No irrefutable arguments appeal to thy theoretical reason, and no amount of experience to thy practical intelligence, and even thine emotions are not moved by the sweet, divine persuasiveness which sounds to thee from the trumpet of the Holy Spirit."

Centuries later Immanuel Kant, in his *Perpetual Peace* (Vol. 7), found that nature's "mechanical march evidently announces the grand aim of producing among men, against their intention, harmony from the very bosom of their discords." Here he refers to the fact that man's warlike nature has forced him to submit to coercive

laws in his own self-interest, and not as a matter of morality, resulting in societies and states. But perpetual peace requires "moral politicians," he says, reminding us of the immortal dictum of Socrates that only when kings are philosophers and philosophers kings will society know surcease.

As to the form the future world organization would take, Kant thinks that "The public right ought to be founded upon a federation of free states." The *ideal* would be "a society of nations" which would "submit themselves to coercive laws," but as this is a practical impossibility, "there can only be substituted, to the positive idea of an universal republic (if all is not to be lost) the negative supplement of a permanent alliance . . ."; in short, a federation, not a union.

### *The Issue of Our Time*

And this—federation or union—is the heart of the issue. Rousseau, in his *A Lasting Peace through the Federation of Europe* (Vol. 7), in the eighteenth century proposed a European *federation* (since, he said, Europe was already homogenous because of geography, trade and commerce, habit and custom, and religion), but it was actually a federal *union*, with a legislative body with power to pass binding laws, a coercive force to enforce laws and prohibitions, and the power to prevent the withdrawal of any member. But he concluded gloomily that such an organization could never be established except by a revolution. "That being so," he says, "which of us would dare to say whether the League of Europe is a thing more to be desired or feared? It would perhaps do more harm in a moment than it would guard against for ages."

If the problem of conflicting sovereignties is to be resolved, all conflicts which arise between states must be submitted to a higher power for arbitration, and, as in civil society, this power must have the force to ensure that its decisions are obeyed. An *indissoluble* community requires a government superior to any or all of its components. This was the issue of the American Civil War, and before that, the heart of the greatest of the great debates in American history—whether to adopt the *Constitution* in place of the unworkable *Articles of Confederation*.

In the *Charter of the United Nations* (Vol. 6), the preamble states that the people are "determined to save succeeding genera-

tions from the scourge of war. . . ." But Chapter I, Article 2, Paragraph 1, asserts that "the Organization is based on the principle of the sovereign equality of all its Members"—just as were the ill-fated American *Articles of Confederation*. And after establishing the all-powerful Security Council, Paragraph 3 of Article 27 provides, in effect, that any permanent member may prevent action by the Security Council by casting a negative vote—the power of veto. And the veto is coupled with a still broader assertion of national sovereignty, which provides that "nothing contained in the present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter" (Chap. I, Art. 2, Par. 7).

But these are the same guarantees of sovereignty which, as "state's rights," had wrecked the confederation of American states after the Revolution. Similar guarantees of national sovereignty undid the League of Nations. Germany quit the League in 1935, just as South Carolina had seceded from the American Union in 1860—both of them on the principle of sovereignty which forbade interference in their domestic affairs or organizational action without their consent. Can we say that a community from which a member resigns when he is charged with an offense is a true community?

Like the League, and like every federation of sovereigns before it, the United Nations was destined to great achievements *in matters on which the sovereign members could agree*. The United Nations could, and did, and still does, prevent or end "small wars," and, in so doing, earned the gratitude of all mankind. The only war it cannot prevent is the big one on the verge of which the world seems to have teetered since 1948. None of the heads of the three great powers (Britain, the U.S.A., and the U.S.S.R., who agreed to the veto at Yalta in 1945) nor, in all probability, their peoples, were able to move beyond Hegel's conception of the nation-state as "the absolute power on earth" (*The Philosophy of Right*, in GBWW, Vol. 46, p. 108d).

Like war, chattel slavery was for thousands of years regarded as part of the order of the universe. An Aristotle thought it was natural (*Politics*, in GBWW, Vol. 9, p. 448c); a John Locke accepted it as a concomitant of conquest (*Concerning Civil Government*, in GBWW, Vol. 35, p. 43d); a Thomas Jefferson wrote *The Declaration of Independence* (Vol. 6) without denouncing it. But it was

destroyed at last, partly, to be sure, by machinery that was cheaper even than slaves, but partly by the slowly evolving moral and religious sentiment of mankind. The combination of man's self-interest and morality may do away with war—before war does away with man.

The issue is man himself. What is he? What is the nature and limit of his freedom, his will, his passions? Can he change or be changed, and in turn change the character of human society? These are the ultimate questions that have to be answered. By science? Or by philosophy?

## IV

### Science and Mathematics

#### *Product and Process*

Every day, every hour, every minute, modern man feels the accelerating impact of science on his life. Science has a hand in nearly everything which affects him—his food, clothing, shelter, job, amusements, and cultural pursuits. The very air he breathes has been changed by the combustion engine and by nuclear fission. His whole environment is constantly being altered.

Should we not, then, try to understand science? Why? Why should we not be content, rather, simply to read the instructions on the outside of the package, and forget about the ideas, the techniques, and the processes that went into the making of the product? Are not the findings, after all, the only things that need concern us? We read a poem written two thousand years ago because it still has something to tell us. But science is progressive and rapidly outdated, why read about ideas that have been superseded by two thousand years, or even two years? And if science is a mystery story, why not just read the last page?

But the last page has not yet been written, the mystery is still not solved. Perhaps it will never be, and if it is, it may turn out that the clues were in the first chapter. And in all the chapters, from the first to the latest, there is the story of one of the most important activities of man: his struggle to comprehend his universe.

Man is the question asking animal, and his first questions begin with the world he sees around him, the "world of science." He wonders, and his wonder will not let him rest. He feels that he is growing when he is inquiring and investigating and only, when he is inquiring and investigating. He wants to know—and always to push beyond the known. He is a "natural-born" frontiersman. Let him discover a new world, and he pushes on to a new planet, a new universe. To ask is to be excited. To be excited is to live.

True, this curiosity is not evenly distributed among all men. All of us possess it in insatiable quantity at birth. Unfortunately, most of us lose it, or stifle it, as we grow older. A few men and women retain it, and are activated by it, all their lives. They become the persistently, professionally curious whose curiosity changes the world. This is the fraternity to which the great scientists—like the great poets and philosophers—belong.

The rest of us need not be content with only the end product of science. We may all know the why and the how. True, the terminology of science and technology is “another language,” but it is a language which we can comprehend, above all when we tackle the original masterpieces—the exposition of the fundamental discoveries upon which the highly technical applications are all based. And our comprehension is facilitated by the fact that many such works are expounding theories which, once strange and spectacular, have long since become familiar to us.

It is in the presentation of a new concept that the scientist is most precise, clear, and simple. He is not, at this point, speaking to specialists and technicians—they will come later—and he is not talking shop with his colleagues. At the great turning points in the advance of science there is no inside group waiting to receive the word in language that only it can understand. Here the scientist comes closest to speaking to everyone; it is here that he is most eloquent and lucid.

A scientific theory is like a shelter against chaos. It is designed to hold in some sort of order the known facts of the universe. New facts require a little juggling of the old, the addition of a new wing or second story; some sections may have to be torn down and rebuilt. Increasingly inadequate, the structure stands, representing a world view, a comfort to man who cannot rest until he perceives that nature has a pattern.

Then, one day, there is a crisis. The foundation begins to crumble. A hypothesis that has been brought in to “save the appearances” has become an embarrassment, and is now a skeleton in the closet. But most pressing of all, new knowledge has been acquired that does not fit in anywhere. It is time for a move.

Rescuing materials that will be useful in building anew, the scientist starts all over again to build a shelter; never entirely from scratch, for he always manages to salvage something, often a great deal. It is in the salvaged material that the continuity of science



exists. There are no complete breaks in the story. There are dormant periods, blind alleys, revolutions, and crises, but no breaks.

Sometimes the new structure can be built only because the framework had been created decades, or even centuries, before by mathematicians, who, pursuing mathematical knowledge for its own sake, foresaw no possible applications of their formulas to science. The idea of conics was for more than 1500 years a purely intellectual exercise. Euclid, Archimedes, and Apollonius investigated the mathematical properties of these curves, which were not then known in nature. Then, early in the 17th century, when Kepler discovered that planets move in elliptical orbits, the language in which to express his theory was found in conics.

The story of science could be told in a series of such crises. "There are no eternal theories in science," Albert Einstein and Leopold Infeld write in "The Rise and Decline of Classical Physics" (Vol. 8). "It always happens that some of the facts predicted by a theory are disproved by experiment. Every theory has its period of gradual development and triumph, after which it may experience a rapid decline. . . . Nearly every great advance in science arises from a crisis in the old theory, through an endeavor to find a way out of the difficulties created. We must examine old ideas, old theories, although they belong to the past, for this is the only way to understand the importance of the new ones and the extent of their validity."

The establishment and development in the seventeenth century of classical physics, to which Einstein and Infeld refer, represented just such a crisis—a break with the past. It began, as so often happens, with a revolution, the "Copernican revolution." The new structure was imposing, and the architects were giants. Copernicus, Galileo, Kepler, and Newton outlined the material framework for the world in which man lived from the second half of the seventeenth century to the end of the nineteenth.

The Greek astronomer Ptolemy was a great synthesizer of knowledge, and his system of the world also represented a break with the past. Before Ptolemy, astronomy consisted largely of a mass of more or less unconnected observations of the movements of the heavenly bodies. Ptolemy's theory imposed a unity upon these masses of data and was adequate to the phenomena then observable. The shift from Ptolemy, who believed that the earth was the center of the universe, to Copernicus, who offered the simpler hypothesis that

the sun was at the center, and therefore that the earth was only a small part of a vast cosmic arrangement, was a shock to the imagination. The trust that man placed in his senses seemed to be undermined; things were not as they appeared to be. Still worse, the belief that the universe had been created especially for man seemed to be shaken by the new theory.

Sigmund Freud characterizes this change as the first "great outrage" upon humanity's "naïve self-love . . . when it realized that our earth was not the centre of the universe, but only a tiny speck in a world-system of a magnitude hardly conceivable; this is associated in our minds with the name of Copernicus . . ." (*A General Introduction to Psycho-Analysis*, in GBWW, Vol. 54, p. 562c-d). This "outrage" expressed itself in the form of fear and resistance. Sometimes it grew so strong and so bitter that it burst forth as outright persecution. Galileo was a brilliant scientist, whose monumental contributions in the fields of astronomy and physics had kept the Copernican revolution surging ever forward. His investigations were so disturbing that he was finally accused of defying religious authority.

Tommaso Campanella, in his seventeenth-century defense of Galileo, described the objections to Galileo in the following manner. "Holy Scripture counsels us to 'seek nothing higher, nor attempt to know more than it is necessary to know'; that we 'leap not over the bounds which the fathers set'; and that 'the diligent searcher of majesty is overcome by vain-glory.' Galileo disregards this counsel, subjects the heavens to his invention, and constructs the whole fabric of the world according to his pleasure. Cato rightly taught us to 'leave secret things to God, and to permit Heaven to enquire concerning them; for he who is mortal should concern himself with mortal things'" ("Arguments for and against Galileo," Vol. 8). But to Galileo, subjecting the heavens to the "spyglass" he had invented, it seemed "a matter of no small importance to have ended the dispute about the milky way by making its nature manifest to the very senses as well as to the intellect" (*The Starry Messenger*, Vol. 8).

### *"To Venture Forth"*

The human spirit is resilient, and gains courage from knowledge. Though Pascal says that he is frightened when he sees himself "engulfed in the infinite immensity of spaces of which I am ignorant

and which know me not," he also writes: "It is not from space that I must seek my dignity, but from the government of my thought. I shall have no more if I possess worlds. By space the universe encompasses and swallows me up like an atom; by thought I comprehend the world" (*Pensées*, in GBWW, Vol. 33, p. 211a; p. 234a). Mankind slowly learned to accept the continuing questioning of science, even when it produced profoundly disquieting and bewildering results.

Having once and for all been thrown out of the center of the universe, man lost a throne, but achieved mobility. The modern conception of man, located somewhere between the edge of infinity in one direction and the nucleus of the atom in the other, is presented pictorially in *Cosmic View*, by Kees Boeke (Vol. 8). The ability to measure man in space is scientific and modern; the insight that bridges distances and dispels the terror of immensity is philosophical and ancient. Centuries ago, Marcus Aurelius wrote: "Whether the universe is a concourse of atoms, or nature is a system, let this first be established, that I am a part of the whole which is governed by nature . . ." (*Meditations*, in GBWW, Vol. 12, p. 297a).

Modern scientists claim the "right to venture forth in the world of ideas [as well as] to extend . . . horizons in the physical universe" (*Beyond the Googol*, Vol. 9). This right has been won. And the world of ideas includes such once "dangerous" concepts as the idea of the end of the world. But nowadays, even such a prediction of ultimate natural catastrophe arouses no condemnation and produces no martyrs of science. It is neither delivered, nor received, with terror or anguish. Arthur Eddington, for instance, sees the universe as inexorably running down, with no possibility of its being wound up again to repeat the cycle. So be it, he says. He would rather "that the universe should accomplish some great scheme of evolution and, having achieved whatever may be achieved, lapse back into chaotic changelessness, than that its purpose should be banalised by continual repetition. I am an Evolutionist, not a Multiplicationist" (*The Running-Down of the Universe*, Vol. 8).

Modern scientific theory is flexible, making no claim to being the last word, or even, except provisionally, the right word. Modern science says: This is the way we describe things—today. Copernicus upset a world that had been saying: This is the way things are—forever. The world that he upset was the world that had been ruled by the thought of Aristotle for over 1,500 years.

Since the beginning of the seventeenth century, almost every scientific advance has had to begin with a refutation of some Aristotelian doctrine. Why is Aristotle now regarded as having long imposed a barrier to scientific progress? Is it because, as the *Syntopicon* suggests, he relied too strongly on his senses? "Just as Ptolemy's astronomy conforms to what we see as we look at the heavens, so Aristotle's physics represents a too simple conformity with everyday sense-experience. We observe fire rising and stones falling. Mix earth, air, and water in a closed container, and air bubbles will rise to the top, while the particles of earth will sink to the bottom. To cover a multitude of similar observations, Aristotle develops the theory of the natural motions and places of the four terrestrial elements—earth, air, fire, and water. Since bodies move naturally only to attain their proper places, the great body which is the earth, already at the bottom of all things, need not move at all. Being in its proper place, it is by nature stationary" (GBWW, Vol. 2, p. 92b).

The fate that Aristotle suffered at the hands of his successors, who took his tentative conclusions as a rounded body of complete knowledge rather than as incentives to inquiry and further discovery, indicates that science is the making of knowledge, and not knowledge as such. And in the making of knowledge, modern science uses two tools that Aristotle did not use—experiment and mathematics.

### *Experiment and Observation*

While the scientific method employs both experiment and observation, it is clear that not all branches of science are experimental. As the *Syntopicon* points out: "It is not always possible for the scientist to perform experiments, as, for example, in astronomy, where the phenomena can be methodically observed and exactly recorded, but cannot be manipulated or controlled. Among the great books of natural science, the biological writings of Hippocrates, Aristotle, Galen, and Darwin, the astronomical works of Ptolemy, Copernicus, Kepler, and Newton, and the clinical studies of Freud are examples of scientific works which are more or less empirical, but not experimental" (GBWW, Vol. 2, p. 474b).

Due, however, to the great strides made by physics and chemistry from the middle of the nineteenth century, experiment has gained so much prestige that it has been hailed by some as the only method

of obtaining knowledge of any kind, scientific or otherwise. Furthermore, it has been said that questions which cannot be answered by scientific methods are not only unanswerable; they should not even be asked.

In *The Great Conversation* (in GBWW, Vol. 1), we find a discussion of the question whether the scientific method can be extended beyond the natural sciences. "Consider, for example, statements about God's existence or the immortality of the soul. These are answers to questions that cannot be answered—one way or the other—by the experimental method. If that is the only method by which probable and verifiable knowledge is attainable, we are debarred from having knowledge about God's existence or the immortality of the soul. If modern man, accepting the view that he can claim to know only what can be demonstrated by experiment or verified by empirical research, still wishes to believe in these things, he must acknowledge that he does so by religious faith or by the exercise of his will to believe; and he must be prepared to be regarded in certain quarters as hopelessly superstitious."

The author of *The Great Conversation* goes on to consider what is meant by the scientific method. "If all that is meant is that a scientist is honest and careful and precise, and that he weighs all the evidence with discrimination before he pronounces judgment, then we can agree that the scientific method is the only method of reaching and testing the truth in any field." But, he adds, these methods have been used by historians, philosophers, and theologians since the beginning of time, and it is misleading to name after science a method used in so many fields.

Does the scientific method mean the observing and collecting of facts? Though facts are indispensable, they are not sufficient. "To solve a problem it is necessary to think. It is necessary to think even to decide what facts to collect. Even the experimental scientist cannot avoid being a liberal artist, and the best of them, as the great books show, are men of imagination and of theory as well as patient observers of particular facts."

Whatever is meant by scientific method, the writer continues, "the issue remains whether the method associated with experimental science, as that has developed in modern times, is the only method of seeking the truth about what really exists or about what men and societies should do" (GBWW, Vol. 1, pp. 33-37 *passim*).

Questions raised by the experimental method are not confined to

its use outside of natural science. There is also a feeling that even within certain branches of science, it is no longer sufficient unto itself. This is the attitude of Max Planck, one of the giants of contemporary physics. (He is the "father" of quantum mechanics.) "Scientists," says Planck, "have learned that the starting point of their investigations does not lie solely in the perceptions of the senses, and that science cannot exist without some small portion of metaphysics. Modern physics impresses us particularly with the truth of the old doctrine which teaches that there are realities existing apart from our sense perceptions, and that there are problems and conflicts where these realities are of greater value for us than the richest treasures of the world of experience" (*The Universe in the Light of Modern Physics*, reprinted in *The Great Ideas Today* 1962, p. 521).

All through the great books, we find examples of man's efforts to seek the truth about the world and himself, and the boundary line between the scientific and the nonscientific method is not always clear. Consider, for instance, the collecting of facts. Since facts are beyond number, and since the man of science must make a judgment when he decides *which* facts to consider, on what basis does he make his judgment? It is the aesthetic sensibility that chooses, says Henri Poincaré. "It may be surprising to see emotional sensibility invoked *à propos* of mathematical demonstrations which, it would seem, can interest only the intellect. This would be to forget the feeling of mathematical beauty, of the harmony of numbers and forms, of geometric elegance. This is a true esthetic feeling that all real mathematicians know, and surely it belongs to emotional sensibility" (*Mathematical Creation*, Vol. 9).

Considering the application of mathematics to science, Campbell touches on the same point when he says that "relations which appeal to the sense of the mathematician by their neatness and simplicity are found to be important in the external world of experiment. . . . The expert mathematician has a sense about symbols, as symbols; he looks at a page covered with what, to anyone else, are unintelligible scrawls of ink, and he immediately realizes whether the argument expressed by them is such as is likely to satisfy his sense of form; whether the argument will be 'neat' and the results 'pretty.'" The author believes that "the only way to understand what Einstein did is to look at the symbols in which his theory must ultimately be expressed and to realize that it was reasons of symbolic

form, and such reasons alone, which led him to arrange the symbols in the way he did and in no other" (*Numerical Laws and the Use of Mathematics in Science*, Vol. 9).

The same application of mathematical order and neatness to data resulted in the discovery of another important piece of scientific knowledge—the periodic law of the chemical elements ("The Genesis of a Law of Nature," Vol. 8). Is the man of science, then, for all his devotion to cold, hard facts, essentially an artist? Where do the patterns lie from which he constructs his model of reality? In nature, or in his mind?

### *Whose Footprint?*

The interplay between the mind and the universe—which governs which?—may be a subject for the philosopher, but the scientist also has his philosophical moods. Tobias Dantzig (selections from his work are in Vol. 9 of this set) asks, "Has the universe an existence *per se* or does it exist only in the mind of man?" Giving a tentative answer to the age-old dilemma, he continues: "To the man of science, the acceptance of the one hypothesis or the other is not at all a question of 'to be or not to be'; for from the standpoint of logic either hypothesis is tenable, and from the standpoint of experience neither is demonstrable. So the choice will forever remain a matter of expediency and convenience. The man of science will act *as if* this world were an absolute whole controlled by laws independent of his own thoughts or acts; but whenever he discovers a law of striking simplicity or one of sweeping universality or one which points to a perfect harmony in the cosmos, he will be wise to wonder what role his mind has played in the discovery, and whether the beautiful image he sees in the pool of eternity reveals the nature of this eternity, or is but a reflection of his own mind" (*Number, The Language of Science*, 4th ed., The Macmillan Co., 1954, p. 233).

A. S. Eddington said, in *Space, Time and Gravitation* (Cambridge University Press, 1959 edition, p. 201), "We have found a strange foot-print on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the foot-print. And Lo! it is our own."

The question of the actual existence of the objects of scientific inquiry is nowhere more puzzling than in the field of mathematics.

Do mathematical truths reside in the external world, or are they man-made inventions? The answers reflect the dual role that mathematics plays—appearing sometimes as servant of science, sometimes as queen in her own right.

To Bertrand Russell, mathematics is independent of man, and her true role is that of queen. “To those who inquire as to the purpose of mathematics, the usual answer will be that it facilitates the making of machines, the travelling from place to place, and the victory over foreign nations, whether in war or commerce.” Russell regards these ends of doubtful value, and adds: “As respects those pursuits which contribute only remotely, by providing the mechanism of life, it is well to be reminded that not the mere fact of living is to be desired, but the art of living in the contemplation of great things. . . . Mathematics, rightly viewed, possesses not only truth, but supreme beauty—a beauty cold and austere, like that of sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of painting or music, yet sublimely pure, and capable of a stern perfection such as only the greatest art can show. . . . The contemplation of what is non-human, the discovery that our minds are capable of dealing with material not created by them, above all, the realization that beauty belongs to the outer world as to the inner are the chief means of overcoming the terrible sense of impotence, of weakness, of exile amid hostile powers . . .” (*The Study of Mathematics*, Vol. 9).

But it is about mathematics as the servant of science that Lancelot Hogben writes when he says that mathematics is a language, a *size* language, developed in response to man’s material needs: “Plato’s exaltation of mathematics as an august and mysterious ritual had its roots in dark superstitions which troubled, and fanciful puerilities which entranced, people who were living through the childhood of civilization, when even the cleverest people could not clearly distinguish the difference between saying that 13 is a ‘prime’ number and saying that 13 is an unlucky number. His influence on education has spread a veil of mystery over mathematics and helped to preserve the queer freemasonry of the Pythagorean brotherhoods, whose members were put to death for revealing mathematical secrets now printed in school-books” (*Mathematics, the Mirror of Civilization*, Vol. 9).

It was from the “queer freemasonry” of the Pythagorean teachers that Plato derived the so-called “Platonic bodies,” the five regular



polyhedra that have equal sides and equal angles. The teachings of the Pythagoreans, who held that numbers have a real and separate existence, may seem fanciful now, but fancies have often been of value to science. It was from consideration of the "Platonic bodies" that Kepler developed the first unitary scheme of the universe (*Epitome of Copernican Astronomy*, in GBWW, Vol. 16, pp. 851b-872b).

In addition to having a reality apart from man, mathematics had, for Plato, "something in them which is necessary and cannot be set aside," something of "divine necessity." Plato believed that the necessities of knowledge which are divine and not human are "those of which he who has no use nor any knowledge at all cannot be a God, or demi-god, or hero to mankind, or able to take any serious thought or charge of them. And very unlike a divine man would he be, who is unable to count one, two, three, or to distinguish odd and even numbers . . ." (*Laws*, in GBWW, Vol. 7, p. 728b-c).

An opposite view about the nature of mathematics is presented by Henri Poincaré. With the development of non-Euclidean geometries, it seems reasonable to ask which geometry is true. But the question is without meaning, says Poincaré. "Geometry is not true, it is advantageous." But does not one geometry come closest to being true? "One geometry cannot be more true than another; it can only be *more convenient*" (*Space*, Vol. 9). But this seems to say that the mathematician builds a habitation for himself rather than (as the Platonists believe) finds one eternally standing.

Such questions may be unanswerable, but even unanswerable questions serve as beacons. We cannot, for instance, know the *why* of things, says Claude Bernard. Absolute knowledge of the very essence of phenomena will always remain beyond our reach. "When we know that friction and that chemical action produce electricity, we are still ignorant of the primary nature of electricity." But, he continues, the search is not unfruitful. If a man of science carries experimental analysis far enough, he will see that though he is ignorant of the cause of the phenomenon, he will become its master. "The instrument at work is unknown, but [he] can use it" (*Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8).

Man's reluctance to believe that the universe may be without plan is centuries old. "Either it is a well-arranged universe or a chaos huddled together," admitted Marcus Aurelius. "But," he asked,

"can a certain order subsist in thee, and disorder in the All?" (*Meditations*, in GBWW, Vol. 12, p. 266a). The persistence of the question indicates that, although much of modern science is directed toward controlling man's environment, scientific inquiry is based, at least partly, on man's desire to know what he himself is.

### *Evicted Again*

Displacement from the center of the universe was only the first disruption of man's concept of his place in the scheme of nature. According to Freud, "The second was when biological research robbed man of his peculiar privilege of having been specially created, and relegated him to a descent from the animal world, implying an ineradicable animal nature to him: this transvaluation has been accomplished in our own time upon the instigation of Charles Darwin . . ." (*A General Introduction to Psycho-Analysis*, in GBWW, Vol. 54, p. 562c-d).

No scientific theory has ever extended so rapidly into every field of human endeavor as the theory of evolution. The substance of the theory is expounded in Volume 49 of *Great Books of the Western World*; the story of the author is told in Darwin's *Autobiography* in Volume 8 of *Gateway to the Great Books*. The influence of the theory continues to manifest itself in history, biology, sociology, medicine, geology, psychology, and other fields of study.

The raging controversies aroused by Darwin's theory of evolution in no way diminished scientific activity. In such fields as chemistry, anatomy, paleontology, and geology, the probing continued. The combined effect of all these areas of investigation was to present an ever-changing, sometimes radically-changing, picture, not only of the physical world, but of the very nature of life itself—and man's attitudes changed with that picture and are still changing. It is claimed, for example, that the discovery of DNA requires an entirely new conception of life.

The work of Friedrich Wohler (*On the Artificial Production of Urea*, Vol. 8) had already weakened the arguments of the vitalists, who, dating from Aristotle, explained the nature of life as being due to a vital force peculiar to living organisms. Claude Bernard (*Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8) developed the theory that chemical laws are valid for living organisms. Comparative anatomy, the beginnings

of which are found in the works of Aristotle and Galen, was used by Thomas H. Huxley to bolster the theory of man's kinship to the animals (*On the Relations of Man to the Lower Animals*, Vol. 8). And although the mechanism of heredity was unknown in Darwin's day, statistical methods had been devised and applied in such works on the subject as Francis Galton's "The Classification of Human Ability," from *Hereditary Genius* (Vol. 8).

Charles Lyell, who deeply influenced Darwin's whole thought and work, had suggested that natural forces still at work could account for the present structure of the earth. His glimpses into the past, revealed by the study of fossils, contributed to biological researches on which were based the concept of evolution ("Geological Evolution," Vol. 8). To Huxley, geology opened a book, whose authority could not be impeached. "There is a writing upon the wall of cliffs at Cromer, and whoso runs may read it," he says (*On a Piece of Chalk*, Vol. 8). For Huxley the writings pointed toward a connection between the physical changes of the world and the changes in its living inhabitants.

From the time of Galileo, many men have held that the worth of a science or a philosophy could be estimated by the degree to which it could be presented under mathematical formulas. David Hume, the eighteenth-century philosopher, went so far as to say, at the end of *An Enquiry Concerning Human Understanding*, "If we take in our hand any volume; of divinity or school metaphysics, for instance, let us ask, *Does it contain any abstract reasoning concerning quantity or number?* No. *Does it contain any experimental reasoning concerning matter of fact and existence?* No. Commit it then to the flames: for it can contain nothing but sophistry and illusion" (GBWW, Vol. 35, p. 509d).

Yet in the nineteenth century it was the nonmathematical geologists and biologists who framed most precisely the questions: What is man? What is his past and what is his future? If he is part of the animal world, does he differ from animals in having a soul? Does the doctrine of the survival of the fittest apply to human institutions? Does evolution necessarily mean progress? A large part of the essay on MAN in the *Synopticicon* is devoted to the questions that arise when man is considered in connection with the idea of evolution. The chapters on SOUL, EVOLUTION, PROGRESS, and NATURE are relevant too.

The study of man is an ancient one, and is the only study in

which the knower and known are one. It may be that this unique relationship poses insoluble problems, and that the quest for knowledge will forever travel in a circle. But the *Syntopicon* says that the "ultimate questions which man asks about himself are partly answered by the very fact of their being asked. The answer may be that man is the measure of all things, that he is sufficient unto himself or at least sufficient for the station he occupies and the part he plays in the structure of the universe. The answer may be that man is not a god overlooking the rest of nature, or even at home in the environment of time and space, but rather that he is a finite and dependent creature aware of his insufficiency, a lonely wanderer seeking something greater than himself and this whole world. Whatever answer is given, man's asking what sort of thing he is, whence he comes, and whither he is destined symbolizes the two strains in human nature—man's knowledge and his ignorance, man's greatness and his misery" (GBWW, Vol. 3, p. 10c-d).

The whole structure of science is now so vast that no one person can hope to comprehend it. The scientist tends to specialize more and more intensely *within* a field—and to flounder as helplessly as any layman when he moves outside it. But the original thinking that characterized the early "greats" of science is still to be found in our time. Such thinking—in contrast to the work of the specialist or technician—inevitably leads the scientist to the ultimate questions about the universe. At the center of these questions stands man. What is man and what is the purpose of life? Once we ask *these* questions, we enter into the realm of philosophy.

## V

# Philosophy

### *Questions without Answers?*

How ought we to live? Or is there an "ought"? Is there in fact a good (or right) way of life, and where are we to look for the knowledge of it? Is it demonstrable knowledge, like that of mathematics? Are we bound in reason to accept it as we are the findings of the scientists based on controlled experimentation and observation? If so, why don't we all cleave to its truth as we do to the physicist's or the engineer's? If not, are we to conclude that the realm of living is only a matter of speculation, in which one man's opinion is as good as another's and knowledge does not exist at all?

A true science (as we use the term today) does not tell us that we ought to do anything. Its business is to tell us what is, not what should be or should be done. The engineer does not tell us whether we ought to build a bridge. He says, "If you want to build a bridge, I can tell you how," and if we say, "But should we build a bridge rather than a school or a school rather than a hospital?" he says, "That's not for me to say. I'm only an engineer." So, too, the physician. He may tell us to stop smoking if we want to live longer, but when we say we'd rather smoke than live longer, he shrugs his shoulders and says, "That's up to you. I'm only a physician."

Who is there who is not only an engineer, or a physician, or a man who can answer all the questions but the hard ones? Who can help us make moral choices and political decisions? If there is a science of living, there should be a scientist whose "field" is just that, who can tell us what life is and what the right way to live is. If there is an applied science (or art) of living, there should be, not just a Doctor of Medicine, but a Doctor of Life, who can tell us with doctoral authority not how to live longer but how to live well. If there is a science or art of human life, it would certainly be the queen of all the sciences and merit the concentration of every young (and old) man and woman.

We sometimes speak of "a philosophy of life," as if philosophy is

that science. But is it in fact a science, or even an art derived (like all the other arts) from the conclusions of science? Where are its laboratories in which rigorous experimentation is carried on by highly trained specialists under rigidly controlled conditions? Where are its proofs, to which every reasonable person must yield? Where are its experts, whose judgments are made on certain and indisputable knowledge? Or is it a science in a different sense? Or is it something else entirely?

These are the questions to which the selections in Volume 10 of *Gateway to the Great Books* lead us. Nor need we read very far before we discover that there are two disciplines which claim to have the knowledge—as surely as science has knowledge—of the way men ought to live: philosophy and theology. Neither need we read very far before we discover that not the least of the difficulties both of them have in maintaining their claims is their frequent and bitter opposition (in modern times) to each other. In his famous *History of Western Philosophy*, philosopher-mathematician Bertrand Russell (whom we read on mathematics in Vol. 9 of this set) tries to define the fields and their opposition and their problems thus:

“Philosophy . . . is something intermediate between theology and science. Like theology, it consists of speculations on matters as to which definite knowledge has, so far, been unascertainable; but like science, it appeals to human reason rather than to authority, whether that of tradition or that of revelation. All *definite* knowledge—so I should contend—belongs to science; all *dogma* as to what surpasses definite knowledge belongs to theology. But between theology and science there is a No Man’s Land, exposed to attack from both sides; this No Man’s Land is philosophy.

“Almost all the questions of most interest to speculative minds are such as science cannot answer, and the confident answers of theologians no longer seem so convincing as they did in former centuries. Is the world divided into mind and matter, and, if so, what is mind and what is matter? Is mind subject to matter, or is it possessed of independent powers? Has the universe any unity or purpose? Is it evolving towards some goal? Are there really laws of nature, or do we believe in them only because of our innate love of order? Is man what he seems to the astronomer, a tiny lump of impure carbon and water impotently crawling on a small and unimportant planet? Or is he what he appears to Hamlet? Is he perhaps both at once? Is there a way of living that is noble and another that is base, or are

all ways of living merely futile?" (*A History of Western Philosophy*, Simon and Schuster, 1945, p. xiii.)

To such questions, as Russell says, no answers can be found in the laboratory. Where can they be found? Whose business is the answering of them? If they are unanswerable—unanswerable by science, theology, and philosophy—are we not in a fine fix indeed? What boots it to be able to answer the lesser questions of the physical and biological worlds if we cannot answer the greater?

Immanuel Kant, at the opening of his famous *Critique of Pure Reason*, maintains that we have no choice: the questions bedevil us, and we cannot dodge them. "Human reason," he says, "is called upon to consider questions, which it cannot decline, as they are presented by its own nature, but which it cannot answer, as they transcend every faculty of the mind" (GBWW, Vol. 42, p. 1a). Thus, as the *Syntopicon* notes in the Introduction to Chapter 66 "Socrates speaks of philosophy as the love of wisdom, implying thereby its pursuit rather than its attainment. A man would not be called a scientist in a particular field—mathematics, let us say—unless he actually had some mathematical knowledge, but a man who is not actually wise can be called a philosopher by virtue of his effort to become wise" (GBWW, Vol. 3, p. 342d). What kind of learning is this that is a form of *love*? What is this pursuit of the unattainable?

### *Thunderbolts of the Gods*

It is through the dialogues of Plato that we come to know the "father" of philosophy, the incomparable Socrates. Socrates, though he always denied that he had any knowledge, when he was on trial for his life warned the judges of Athens that they should not offer him acquittal on the condition that he cease to inquire and speculate. To such an offer, he says, he would have to reply, "Men of Athens, I honour and love you; but I shall obey God rather than you, and while I have life and strength I shall never cease from the practice and teaching of philosophy, exhorting any one whom I meet and saying to him after my manner: You, my friend,—a citizen of the great and mighty and wise city of Athens,—are you not ashamed of heaping up the greatest amount of money and honour and reputation, and caring so little about wisdom and truth and the greatest improvement of the soul, which you never regard or heed at all?" (*Apology*, in GBWW, Vol. 7, p. 206b-c). He seems to believe that philosophy

is useful, nay, indispensable to life, and as he defends himself in court he makes one of the most celebrated assertions in history: "The unexamined life is not worth living."

Socrates speaks of "god" and the "soul," but we must remember that he was a pagan who, at his trial, steadfastly denied that he disbelieved in the gods of the state. We must also remember that "soul" to the Greeks was a metaphysical, not a theological concept; it was simply the essence of a living thing, that which, when we are alive, makes us what we are. When it leaves a man, he is no longer a man but the mere shell of a man.

The first great pagans did not separate philosophy from the mysticism of religion. But in the Roman philosopher Lucretius we have the lineal forerunner of the modern religious skeptic, agnostic, or atheist, who, like Russell, wants to save man from "fairy tales" by a philosophy which has no help from the scientist's laboratory and has no certainty of its own. The materialism of Lucretius, says Santayana in his essay on him (Vol. 10), "carries with it no commandments and no advice. It merely describes the world . . ." but Lucretius himself believes that he provides a remedy for the deepest of human ills by "freeing the mind from the close bondage of religion."

The philosophy of Lucretius is known as Epicureanism because it followed the thinking of the Greek Epicurus. Lucretius saw (as the *Syntopicon* puts it) that men feared the thunderbolts of the gods, their intervention in the course of nature and human affairs, and the punishments of afterlife in the pagan religion. Before Epicurus taught the mortality of the soul and the atomic character of all things—including the mind and its thinking—"human life" says Lucretius, "lay foully prostrate upon earth crushed down under the weight of religion . . . This . . . darkness of mind must be dispelled . . . by the aspect and law of nature" (*On the Nature of Things*, in GBWW, Vol. 12, pp. 1d, 15d, 31b).

We read in the *Syntopicon* (GBWW, Vol. 3, p. 344a-c): "Except for Lucretius, the triumph of philosophy over religion does not seem to be central to ancient conceptions of philosophy's contribution to the mind and life of man. In the pagan world, religious belief is either combined with philosophy to constitute the worship of the gods, which seems to be Plato's views in the *Laws*; or it represents the superstitions of the ignorant as opposed to the sophistication of the educated. Gibbon [in his *Decline and Fall of the Roman Empire* (GBWW, Vols. 40-41)] describes the rift between religion and philosophy not as a matter of intellectual controversy, but as a division



of society into classes lacking or having the benefits of education—or, what is the same in the ancient world, instruction in philosophy.

“But in the medieval world, the distinction between philosophy and religion seems to be essential to the consideration of the nature and value of philosophy. The importance of the distinction appears alike in the great books of the Christian tradition and in the great writings of the Mohammedan and Jewish cultures—in Augustine and Aquinas, Avicenna, Averroes, and Maimonides—though the problem of philosophy’s relation to religion and theology may be quite differently solved by each. In all three religious communities secular learning and sacred doctrine are set apart by their origin—the one from the efforts of human reason, the other from the word of God as revealed to the faithful. Even when it is held in highest esteem as the best achievement of secular learning, philosophy is for the most part regarded as inferior to the teachings of religion.”

The reason is obvious: the medieval culture of Europe was unified by religious faith. Before the Dark Ages fell upon Europe a great burst of light appeared in the person of Augustine (whose *Confessions* and *City of God* we read in Vol. 18 of *Great Books of the Western World*). The next volume in *Great Books of the Western World* is written eight hundred years later—the formidable *Summa Theologica* of Thomas Aquinas. In the interval between them, and until the renaissance of classical learning long after Aquinas, philosophy (like all other manifestations of the ancient Mediterranean civilization) was preserved by the Church and by churchmen. St. Augustine is one of the Fathers of the Christian Church, St. Thomas the “holy doctor” and his *Summa* the thirteenth-century capstone of the Middle Ages.

No one denies that these two towering figures were great philosophers; nor that they were first of all men of religious faith.

In Augustine’s view (according to the *Syntopicon*) philosophy “can . . . be dispensed with in all the major concerns of knowledge, love, or action. But Augustine does not argue that it should therefore be discarded. ‘If those who are called philosophers,’ he says, ‘and especially the Platonists, have said aught that is true and in harmony with our faith, we are not only not to sink from it, but to claim it for our own use from those who have unlawful possession of it, even as the spoils of the Egyptians belong to the Jews.’”

The *Syntopicon* continues: “Though Augustine and Aquinas conceive the relation of faith and reason differently, they seem to share a conception of philosophy as the handmaiden of theology when

faith seeks understanding. For Aquinas this does not appear to imply lack of dignity or even the loss of a certain autonomy on the part of philosophy. On the contrary, so highly does he regard the demonstrations of Aristotle, whom he calls 'the philosopher,' that he opens the *Summa Theologica* with the question 'Whether, besides the philosophical sciences, any further doctrine is required.'

"He answers that 'it was necessary for the salvation of man that certain truths which exceed human reason should be made known to him by divine revelation. Even as regards those truths about God which human reason can investigate, it was necessary that man be taught by a divine revelation. For the truth about God, such as reason can know it, would only be known by a few, and that after a long time, and with the admixture of many errors; whereas man's whole salvation, which is in God, depends upon the knowledge of this truth . . .'" (GBWW, Vol. 3, pp. 344d-345b).

### *Two Kinds of Theology*

Thus the need of the "sacred science," theology. But here it is necessary to make the classical division of theology itself—a division which the modern skeptics deny or, more often, ignore. Theology has two branches—the dogmatic and the natural. Dogma is based upon the revelation of the Scriptures. God does not argue with Moses, or try to prove the validity of the Ten Commandments; he says, "Thou shalt" and "Thou shalt not"; he is laying down the Law. So, too, Christ's ever-repeated phrase, "*I say unto you . . .*" is the voice of authority which neither reasons nor appeals to reason (however "reasonable" or "unreasonable" the commandments may be). Moses and Christ are not philosophers.

Dogmatic theology is the explication of the articles of faith; it belongs wholly to religion proper, and draws upon reason only to reach conclusions from premises established by the Word of God. But natural theology rests wholly upon reason. It may serve faith, in any case, reason must reach the same conclusions as faith (though it may not reach so far) if faith is taken to be true; in the religious view, faith and the *power* of reason both proceed from God, Who, being perfect, is without falsehood or contradiction. But the problems of natural theology are in no sense whatever dogmatic. They are independent of religion, and they are studied and argued by men of all religions and of none.

Whoever wants to see natural theology in operation should open the *Summa Theologica* to page 12d (GBWW, Vol. 19) and study the short passage which begins with the celebrated words, "*I answer that*, the existence of God can be proved in five ways." The famous "five proofs" are all of them drawn from reason alone, and, indeed, they draw most heavily upon the thinking of the great Greek pagan, Aristotle. They are not all of them easy to comprehend at every point—far from it—and some of them are subject of philosophical attack. But in no respect does any one of them at any step rely upon revelation or faith. And Henry Adams, in his essay on Aquinas (Vol. 10), expounding on the great struggle between theology and science, points out that "the quality that rouses most surprise in Thomism is its astonishingly scientific method."

As philosophy attacks theology, so science attacks philosophy; and on the same ground, namely, that it cannot demonstrate its procedures or verify its conclusions in the way that the natural sciences do. The phrase "armchair philosophy" makes the point; without the laboratory and its controlled experimentation and demonstration *in action* no knowledge is really binding upon the reason, and no claim to knowledge can be validated. The ancient and medieval scientists called themselves philosophers, but the giants of modern science—beginning with Galileo, Newton, Huygens, and, in the eighteenth century, Lavoisier and Fourier—made the distinction of calling their work "experimental philosophy."

"In this phrase," according to the *Syntopicon* (GBWW, Vol. 3, p. 346b-347a), "lies the root of the distinction between philosophy and science as that distinction is generally understood by writers since the eighteenth century. The word 'experimental' applied to philosophy signifies a radical difference in the method of inquiry and even in the objects to be investigated, for certain objects can be known only by experimental or empirical research. Kant appears to be the first (in the great books at least) to make a sharp separation between the investigation of either nature or mind by what he calls 'empirical' as opposed to 'rational' methods. He still uses the name 'science' for both sorts of investigation, but he appears to restrict 'philosophy' to the latter—the pure, the *a priori*, the rational sciences.

"Kant's innovations in vocabulary plainly announce the separation of philosophy from mathematics and experimental science, which is only intimated by earlier modern writers. . . . The final step is taken in the nineteenth century when the word 'science' is restricted to

mathematics and to such knowledge of nature, man, and society as can be obtained by the methods of experimental or empirical research. William James, for example, stresses the fact that he is trying to expound psychology as one of the natural sciences, and to that end he tries to separate the problems which are capable of empirical investigation from those which belong to philosophical speculation. For Freud that separation is an accomplished fact, and one which leaves to philosophy no problem that can be solved by science.

"According to Freud, 'it is inadmissible to declare that science is one field of human intellectual activity, and that religion and philosophy are others, at least as valuable, and that science has no business to interfere with the other two.' On the contrary, Freud thinks it is right for scientific research to look 'on the whole field of human activity as its own,' and to criticize the unscientific formulations of philosophy. The trouble with philosophy is that 'it behaves itself as if it were a science . . . but it parts company with science, in that it clings to the illusion that it can produce a complete and coherent picture of the universe.' It is this illusion which science continually punctures, since, in Freud's opinion, 'that picture must needs fall to pieces with every new advance in our knowledge.'"

It is questionable whether the nineteenth-century scientist who said that he "never saw a soul in a test tube" would accept either James' psychology or Freud's psychoanalysis as science; but it is clear that he would accept neither theology *nor* philosophy. So, too, the atheist of our own time, observing, as did the Soviet cosmonaut Titov, that he "saw no God or angels" during his orbits of the earth may find himself drawn all the way back to the outright materialism of the ancient Roman Lucretius, who, though his view of the world was not as sophisticated as the modern physicist's, believed that the universe and everything in it could be explained by the constitution and motion of atoms. The denial of the existence in man—or anywhere else—of the *immaterial* leads ineluctably to the denial not only of the Greek or Christian ideas of soul, but also of the concept of the existence of mind apart from brain cells and central nervous system.

### *Mind Looks at Itself*

The age-old effort of man to comprehend the mind and catch it "red-handed" in the act of thinking has resulted in some of the most penetrating inquiry of both philosophers and, in modern times, psy-

chologists. In his *Principles of Human Knowledge* (GBWW, Vol. 35, p. 405c), the eighteenth-century English philosopher Berkeley staunchly refuses to concede that there is *any* question that the mind cannot answer. "I am inclined to think," he says, "that the far greater part . . . of those difficulties which have . . . blocked up the way to knowledge, are entirely owing to ourselves—that we have first raised a dust and then complain we cannot see." But Berkeley's optimism has not been justified—at least not yet. We are still asking, two hundred years later, what the mind is and how it works.

Modern psychology, particularly in America, though it may not have advanced the inquiry, has produced an approach to it that had not previously been emphasized, in either ancient or modern Europe. "The Americans," the *Encyclopædia Britannica* says, "were bound to be practical and functional, to see mind in terms of its use for the survival of the organism in the struggle of the race for existence and in the social competition of the individual for success." Hence in the United States, at the end of the nineteenth century, there emerged a functional—or "is-for"—view of the human mind.

This view, which first appears in William James's *Principles of Psychology* (GBWW, Vol. 53) is the basis of pragmatism, the philosophy which appears in his writings (in Vols. 7 and 10 of this set). But its most famous exponent is the late John Dewey, whose influence on American philosophy was almost as great as his "progressive" influence in education.

Dewey does not ask what the mind *is*; he asks what it is *for*. Thinking, he asserts, is a process that appears in response to one's need to make a more adequate adjustment to the environment. It is aimed at straightening out tangles in the achievement of goals. Man wants something, and the activity of the mind is directed at getting it. The value of thinking lies in the fact that it makes action possible. "There is," says Dewey ("The Process of Thought," Vol. 10), "a challenge to understanding only when there is either a desired consequence for which means have to be found by inquiry, or things . . . are presented under conditions where reflection is required to see what consequences can be effected by their use."

It is man's desire to get what he wants that underlies philosophy and all philosophical systems, says James: "Pretend what we may, the whole man within us is at work when we form our philosophical opinions. Intellect, will, taste, and passion cooperate just as they do in practical affairs; and lucky it is if the passion be not something as petty as a love of personal conquest over the philosopher across the

way. . . . It is almost incredible," he goes on to say, "that men who are themselves working philosophers should pretend that any philosophy can be, or ever has been, constructed without the help of personal preference, belief, or divination. How have they succeeded in so stultifying their sense for the living facts of human nature as not to perceive that every philosopher, or man of science either, whose initiative counts for anything in the evolution of thought, has taken his stand on a sort of dumb conviction that the truth must lie in one direction rather than another . . . ?" (*The Sentiment of Rationality*, Vol. 10).

This view that intellectual objectivity is impossible would be familiar to the great philosophers of earlier times and equally to the natural scientists of our own day. A nuclear physicist might object to being told that he has "taken his stand on a sort of dumb conviction." Yet there is a sense in which philosophy long ago posited something analogous to the "dumb conviction" as the indispensable first step in thinking, and that is in regard to first principles. First principles, or statements of ultimate ends, are classically the starting points of all thought. And from Aristotle's argument that first principles are apprehended intuitively to Mill's assertion that no first principle can be proved, philosophers ancient and modern have maintained that these foundations of reasoning are not to be discovered by the reasoning process.

Whence, then, come first principles? What is meant by "intuition," a term commonly held in contempt? Is it the same in all men, or different from society to society (or even from individual to individual)? Traditionally philosophy has taken the view that it proceeds from *natural law*—not to be confused with the laws which govern the physical universe. Natural law (which theology also recognizes) is thought to be inherent in the mind of every man. Man—any man anywhere—has but to consult his reason to discover, at once, or intuitively, the principles of the natural law and the ends to which life is directed. The natural law is what every man is, so to say, born knowing.

Is it sufficient without human law? No; human law is required in society to explicate it, to spell out the natural law in terms of the varied and complicated circumstances of society. Is it sufficient without faith? The believer would say No, in so far as we are directed to an end beyond nature, but natural theology would say that it is sufficient for this life.

When the authors of *The Declaration of Independence* speak of

"the separate and equal station to which the laws of nature . . . entitle" a people (Vol. 6), they are referring to the natural law, not to the "laws of nature" by which the physical universe seems to operate. What is the relation between these laws of nature and the natural law? Ralph Waldo Emerson's essay on *Nature*—perhaps his most famous piece of work—is published in Volume 10 of this set. In it Emerson sees man and everything he is and does to be a part of nature. "If," he says, "we consider how much we are nature's, we need not be superstitious about towns, as if that terrific or benefic force did not find us there also, and fashion cities. Nature, who made the mason, made the house. . . . A man does not tie his shoe without recognizing laws which bind the farthest regions of nature. . . ." J. S. Mill, in his essay by the same name (also in Volume 10), disagrees. Nature is reckless. Nature is cruel. Nature is the enemy, frustrating man's best efforts, and to follow it would be irrational, wasteful, and immoral. Almost everything that makes life endurable is the work of man's art; nature must be rejected as the measure of right and good because "the course of natural phenomena being replete with everything which when committed by human beings is most worthy of abhorrence, anyone who endeavoured in his actions to imitate the natural course of things would be universally seen and acknowledged to be the wickedest of men."

### *Rx: Consult the Heart*

But what man has created with his arts—above all, with those arts we nowadays call science—he fears will destroy him. And even if it does not destroy him, he feels himself being engulfed by it. The urge to "get away from it all" overwhelms every sensitive man from time to time. William James, commenting on the "modern mechanico-physical philosophy of which we are all so proud, because it includes the nebular cosmogony, the kinetic theory of heat and gases, etc., etc.," laments that, "The sentimental facts and relations are butchered at a blow" (*Principles of Psychology*, in GBWW, Vol. 53, p. 883a). And he adds: "Science can tell us what exists; but to compare the *worths*, both of what exists and what does not exist, we must consult not science, but what Pascal calls our heart. Science herself consults her heart when she lays it down that the infinite ascertainment of fact and correction of false belief are the supreme goods for man" (*The Will to Believe*, Vol. 10 in this set).

But where—and what—is this "heart" that we must consult in-

stead of science when we ask about the worth of things? Is it philosophy? Religion? What? It is easy to speak of the heart, and James shows us that even the man of science finds *his* first principle there; but to bring the mind to bear upon it, even to locate it intellectually, is less easy. If the laws of nature (which science investigates in order to achieve its mastery of nature) do not disclose the "heart" to us, what does? Is it the anciently accepted—and more often rejected today—natural law which reason reveals to him "who will but consult it"? Is the nature of man something entirely other than the nature of the physical universe? Is the secret of life locked up in it beyond the power of anything more scientific than intuition?

In his *Ethics of Belief* (Vol. 10), W. K. Clifford refuses to accept these indemonstrables. He is not satisfied with James's "heart," and he protests that, "It is wrong in all cases to believe on insufficient evidence; and where it is presumption to doubt and to investigate, there it is worse than presumption to believe." He says "It [belief] is desecrated when given to unproved and unquestioned statements, for the solace and private pleasure of the believer; to add a tinsel splendour to the plain straight road of our life and display a bright mirage beyond it, or even to drown the common sorrows of our kind by a self-deception which allows them not only to cast down, but also to degrade us."

But how are we to live, when the things we are able to know on "sufficient evidence" are inadequate to our happiness? Whither shall we turn to meet our needs in this life?

Philosophy has always called man back to himself, to the study and knowledge of his own nature; and to the law of life which he discovers there. Noting that "all men plume themselves on the improvement of society, and no man improves," Emerson, in his passionate essay on *Self-Reliance* (Vol. 10) summons the individual to "learn to detect and watch that gleam of light which flashes across his mind from within . . ." He who does—and he only—will be a man. But to be a man, Emerson insists, is to be a nonconformist to society: "To be great is to be misunderstood."

There is something of the ancient Stoic philosophy in this acceptance of self even if it means rejection by the world. Plutarch (*Contentment*, Vol. 10) points out that whatever may happen to a man is largely beyond his control; but how he reacts to what happens to him is within his own power: "Fortune can infect a man with sickness, take his money away, malign him to his countrymen or a tyrant; but



she cannot make a good and virile and high-spirited man a poltroon or mean-spirited or ignoble or envious." And the most stoical of all the Stoics, Epictetus, declares that, "You can be unconquerable if you enter into no combat in which it is not in your own power to conquer" (*The Enchiridion*, Vol. 10).

Is this the way to live—or is it the counsel of escape from the challenge of life? Epicurus, in his *Letter to Menoeceus* (Vol. 10), reveals how close to Stoicism is the Epicurean doctrine that pleasure is the end of life. For pleasure here involves, above all, one's freeing oneself from desire for external things: "Independence of desire we think a great good—not that we may at all times enjoy but a few things, but that, if we do not possess many, we may enjoy the few in the genuine persuasion that those have the sweetest pleasure in luxury who least need it, and that all that is natural is easy to be obtained, but that which is superfluous is hard."

Here the serenity which Plutarch counsels seems to be the ultimate goal and the key to successful living. Philosophy appears in its role of consolation and solace which Clifford disdains, enabling us to accept life rather, perhaps, than to live. But Santayana, in his essay on Goethe (Vol. 10), finds another moral entirely in *Faust*: "To live, to live just as we do, that—if we could only realize it—is the purpose and the crown of living." So, too, Walter Pater in "The Art of Life" (Vol. 10): "Not the fruit of experience, but experience itself, is the end. . . . To burn always with this hard, gemlike flame, to maintain this ecstasy, is success in life." The service of philosophy to the human spirit, he adds, "is to rouse, to startle it to a life of constant and eager observation."

However philosophy may serve the human spirit—or whether it serves it at all—the fact is that we are all philosophers. Our philosophy may be good or bad, profound or nonsensical, useful or useless, but we cannot help asking the questions it asks: What and who am I? What is life for and how should I live it? What is right and what is wrong? What are my rights and duties toward others? What is happiness, and how is it to be pursued, obtained, and secured? In a word, we all philosophize, and philosophy, unlike the so-called "exact" sciences, deals with all the commonplace problems of everyone's life. In this sense every good book we read, every painting, every sunset, every symphony is philosophical: It says something to us about the questions we cannot help asking.

We are all philosophers and, it may be, theologians. We may not

know it; we may not like it; we may call ourselves agnostics (know-nothings) or atheists (disbelievers); but whether we affirm or deny God's existence, or say that we simply don't know, we are saying something about a theological subject. Willingly or unwillingly, wittingly or unwittingly, we are moving in the realm of natural theology. Are we all dogmatists, too? Believers? The atheist *believes* that there is no God. The motorist driving at high speed *believes* that he won't have a blowout. The scientist *believes* that it is good to know.

But there are things we none of us know "for sure," and other things we cannot know at all. The future is hidden from us, and prediction and prophecy fail. We plan—and catastrophe (or a stroke of good fortune) smashes our plan to smithereens. Today's sixteen-year-old is old enough to know how radically different the world is today from what we thought it would be, *intended* it to be, at, say, the end of the Second World War. And it would be a reckless man indeed who was ready to say today that he *knew* what the world will be like a year from now.

### Of Youth and Age

Amid the uncertainties of life, this much is certain: Whoever lives long enough will grow old. This too: Whoever grows old will first grow older. And this: Whoever lives to sixty or seventy will be old much longer than he was young.

What follows from this succession of obvious certainties is the common-sense conclusion that we should prepare ourselves for all of life, and not just for that part that passes fastest.

It is not *impossible* to form new mental habits in middle life, or even in old age; but it is an achievement of note, an exception. On the other hand, we all know of men whose mental powers, developed in youth, were more acute than ever in their eighties and even in their nineties—from Sophocles in the fourth century B.C. to Justice Oliver Wendell Holmes in our own time. Sophocles must have been ninety, when, according to Cicero in his *On Old Age* (Vol. 10), "his sons brought him into court to get a judicial decision depriving him of the management of his property on the ground of weak intellect. . . . Thereupon the old poet is said to have read to the judges the play he had on hand and had just composed—*Oedipus Coloneus* [*Oedipus at Colonus*, GBWW, Vol. 5, pp. 114–130]—and to have asked them whether they thought that the work of a man of weak intellect. After the reading he was acquitted by the jury."

What we all want is a satisfying life. Assuming a modest economic sufficiency, he who is happy (or as happy as one may be expected to be in this life) is everywhere esteemed rich, and he who is unhappy poor. Nor have the philosophers dismissed wealth, power, or fame as the condition of human happiness simply because these goods are unworthy, but, rather, because they are achieved and lost by chance, because they depend on others for their achievement and loss, and because, like the pleasures of the moment, they are transient.

When, then, we think of happiness over a whole life and ask ourselves what course we should take in youth that will be most likely to produce it, the wisdom of the ages commends to us the path of Socrates, who in his old age was sent to his death by an Athens whose chief glory he is today. While his trial, imprisonment, and execution are set forth in those three magic dialogues of Plato, the *Apology*, the *Crito*, and the *Phaedo* (GBWW, Vol. 7, pp. 200–251), another of his contemporaries, Xenophon, tells us ("The Character of Socrates," Vol. 6) of a conversation the great philosopher held with his friend Hermogenes just before the trial:

"When Meletus had actually formulated his indictment," Hermogenes told Xenophon, "Socrates talked freely in my presence, but made no reference to the case. I told him that he ought to be thinking about his defence. His first remark was, 'Don't you think that I have been preparing for it all my life?' And when I asked him how, he said that he had been constantly occupied in the consideration of right and wrong, and in doing what was right and avoiding what was wrong, which he regarded as the best preparation for a defence. Then I said, 'Don't you see, Socrates, that the juries in our courts are apt to be misled by argument, so that they often put the innocent to death, and acquit the guilty?' 'Ah, yes, Hermogenes,' he answered, 'but when I did try to think out my defence to the jury, the deity at once resisted.' 'Strange words,' said I; and he, 'Do you think it strange, if it seems better to God that I die now? Don't you see that to this day I never would acknowledge that any man had lived a better or a pleasanter life than I? For they live best, I think, who strive best to become as good as possible: and the pleasant life is theirs who are conscious that they are growing in goodness.'"

There may be those who think that Socrates was wrong—or who live as if they did—but there are few who want to argue the point with him. Most of us, rather, as we grow older, spend our time putting the blame on others—or on bad luck—for our failure to live

as he did and enjoy as pleasant a life. But the abiding pleasure of a whole life is not entirely in our stars, but in ourselves. There is no one so persistently ridden by misfortune that he has not had the occasion, again and again, to choose freely this fork in the road or that one, to resist or to yield, to say "Yes" or "No" and affect his own fate accordingly.

To most men the last years of life are, says Cicero in his *On Old Age* (Vol. 10), "so hateful that they declare themselves under a weight heavier than Aetna." He points out the contradiction that old age is something "to which all wish to attain, and at which all grumble when attained," and examines the contradiction in the form of a dialogue, the most beautiful ever written on the subject, between the great Marcus Cato as an old man and two of his younger friends who come to inquire what the end of life is like. Jonathan Swift, in his *Resolutions when I Come to Be Old* (Vol. 7), means "Not to be peevish, or morose, or suspicious" but at the end of his resolutions indicates that he is likely to be all of them.

Cicero, however, does not find Cato unhappy. The great Roman's secret of happiness in old age is simply that men "keep their minds active and fully employed," thus retaining the power of their intellects. Reminding his young friends that the aged Solon grew old "daily learning something new," he asks them which of the two they would rather have given to them—the bodily strength of Milo, who stepped into the Olympics carrying a live ox on his shoulders, or intellectual strength like that of Pythagoras.

## Of Death

There is one more certainty in life—the absolute of all absolutes—and that is death. This one certainty overrides our lives from the first time we have seen a sparrow, or a worm, that doesn't move no matter how we prod it. But we do not know what it is to die—nor do we know if we shall know even at the moment of death—nor what it is to be dead. What little we know of death is physiological: the dust returneth to dust. For the rest, we believe. We are, we must be, dogmatists, however we try to escape.

And death colors our view of life—and more than colors it. It forms it. It lies at the very center of all our philosophy. It tells us some of the answers to some of the hardest questions philosophy asks. It tells us—as Sir Thomas Browne says—of our "vanity, feeding the

wind, and folly." In his deathless dissertation on death ("Immortality," from *Urn-Burial*, Vol. 10), this seventeenth-century doctor-philosopher-theologian celebrates the futility of monuments and of man's every effort to be great, in life no less than in memory. Those who would build themselves monuments would be well advised to live according to the precepts of philosophy: Had the builders of their own mausoleums "made as good provisions for their names as they have done for their relics, they had not so grossly erred in the art of perpetuation. . . . Happy are they whom privacy makes innocent, who deal so with men in this world that they are not afraid to meet them in the next, who, when they die, make no commotion among the dead."

Browne's notable essay will ring strange in youthful ears. It is a classic contribution to the literature of melancholy, and youth is more properly addicted to mirth, adventure, success, and the stars. So philosophy is hard to "sell" to young people; but it is young people above all who have the courage to confront it, and to be undismayed by the questions that are hardest to answer. The key to philosophy is nothing more than this: Since every child philosophizes, youth is not a moment too soon to enter the company of the great philosophers and partake of the banquet they spread before us

## VI

### The Endless Journey

**I**n the *Republic*, Plato outlines an ideal system of education. Here is the timetable: up until the age of twenty, music and gymnastics, for the development of a useful body and sharpened sensibilities; between twenty and thirty, the liberal arts, grammar, rhetoric, logic, and especially mathematics, for the training of a disciplined mind, a mind skilled in the operations of learning and thinking; between thirty and fifty, a period devoted to the world's work, engagement in the various activities of civic life, experience of the pains and frustrations of practical problems, personal and public; and then, finally, at fifty, return to the academy for ten years of the study of philosophy. Then—and only then—is a man fit to govern the state!

Plato's scheme is as Utopian now as it was in his day. It nevertheless makes the point that there is no way to rush maturity; understanding in its deepest sense, of things both theoretical and practical, requires the long, hard experience that the years alone provide.

To say that a young man or woman is intellectually mature is only to say that the mind well-disciplined and self-disciplined is as perfect an instrument for operating on the materials of thought as it ever will be. But the materials are not yet available, nor can they be made available, by theoretical procedures or by imitations of real life.

The problems that confront older persons are more complex than those of youth; and the consequences of their decisions are more far-reaching. The young adult can choose wrongly and rectify his error; his life is ahead of him. The middle-aged adult has a harder time rectifying his errors and "starting over," for too much of his life is behind him; the price has risen; and others are profoundly affected by his failures and successes.

There is something poignant about understanding; the deeper it sinks itself into our lives the sadder we are, thinking of the good use we might have made of it had we had it earlier. Poignant, too, is the effort of the old to impress their understanding on the young, for the young are unable to comprehend it; intellectually, yes; emotionally, no. Adventure beckons us when we are young, reflection upon

adventure enlightens us later on. Without the adventure, human progress would be impossible; without the reflection it might be disastrous.

The thinking of great writers does more than elevate our own. It throws a light on our own experiences and our own lives that inspires us. What we learn, as experience and reflection accumulate, is to examine ourselves; and it is with self-examination that the way to wisdom is hewn. Wisdom does not come packaged nor does other men's wisdom attach itself to us uninvited. Neither do we put it on all at once like a suit of clothes. Rather it grows as we grow, organically. The cross-examination to which the great books submit us has a friendly, not a punitive, purpose: to lead us to cross-examine ourselves and to test our own thinking.

This is education. And in this sense it may be said without qualification that only adults can become educated. The young man or woman fresh from school or college does not know that he does not know. How could he? Has he not spent ten or fifteen years doing nothing but learning? Has he not had the benefit of the best schools, the best teachers—even, for argument's sake, the best books? If there were anything important to teach him, would not a first-class school system have found it out "by this time"? The older person cannot resist smiling—nor can the young man himself ten or twenty years afterward.

Here is the paradox of our existence. The soil which education requires—maturity—is never ready for it. To be mature is to have finished growth; a mature apple is a ripe apple. Its maturity lasts, so to say, for a moment. Before that moment it was green; after that moment it begins to die. When does a human being reach that perfect and evanescent state of his development?

The mature man is one, strictly, who has as nearly as possible become ripe, his adult potentialities fully developed. But some men are cut off at eighty or ninety by physical death while they are still maturing. The growth of a Sophocles or a Holmes, who are still at work when the end comes, is far from finished when death interrupts it. The man who stops growing intellectually and spiritually at thirty or forty is as mature as he will ever be, however long he lives. But he has not really grown up, for he is satisfied with less than he might have. We spend our adult lives, then, approaching maturity. We never reach it. Strictly speaking, the mature man has never existed.

"It is better," says John Stuart Mill, "to be a human being dis-

satisfied than a pig satisfied . . . And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question. The other party to the comparison knows both sides."

It may be objected, Mill goes on, "that many who begin with youthful enthusiasm for everything noble, as they advance in years sink into indolence and selfishness. But I do not believe that those who undergo this very common change, voluntarily choose the lower description of pleasures in preference to the higher. I believe that before they devote themselves exclusively to the one, they have already become incapable of the other. Capacity for the nobler feelings is in most natures a very tender plant, easily killed, not only by hostile influences, but by mere want of sustenance; and in the majority of young persons it speedily dies away if the occupations to which their position in life has devoted them, and the society into which it has thrown them, are not favourable to keeping that higher capacity in exercise" (*Utilitarianism*, in GBWW, Vol. 43, p. 449c-d). The dissatisfied man, in other words, is the one who is continuously maturing. He has embarked on a journey without an end.

We never fully grow up, but we must continue to try to. The earlier the habit of reading good books is formed, the sooner it becomes habitual. It enables us even in youth, and all the more so as we go on in years, to be at home in the world of clear thinking and exalted imagination. A schooled and skilled people is a free people in the fullest sense only when it is a thinking people. The societies of the West, America above all, are not distinctively contemplative; they are societies of great action whose triumphs of discovery, invention, and production have changed the face of the earth. Now they must turn, not to the moon, but to themselves, to make of life a rich experience and of the world a livable place. If anything is clear to us today, it is that the rising generation will have to think, and to think hard and straight.

Neither the random romping of a child, nor the porcine satisfaction of a pig, nor yet the dreadful monotony of an empty adulthood will serve ourselves or the family of man. What will serve both is the constant employment of our highest faculties, at once assuaging and aggravating the divine discontent of the thinker. So far may human happiness extend over the whole of a long life. This set is published with the faith that all human beings, of whatever age, can achieve that happiness, and in the hope that they will.



# Syntopical Guide

As its name implies, this guide to the contents of *Gateway to the Great Books* is based on the *Syntopicon*, which comprises Volumes 2 and 3 of *Great Books of the Western World*.

The *Syntopicon* serves the reader of the Great Books in a number of ways. It contains 102 essays introducing the reader to the great ideas as these are discussed in the Great Books. It contains lists of additional readings on each of the 102 great ideas. It provides the reader with useful bibliographical information. But what it does principally is to enable him, on any subject of special interest, to read in the Great Books in a way that relates what various authors have to say on that subject. This mode of reading is quite different from reading a single book *through*. Without the *Syntopicon*, it would be impossible for the individual to do this kind of syntopical reading, for unless he had already read through the whole set, not once, but many times, he could not even begin to assemble all the related passages in the Great Books on a particular topic.

The Syntopical Guide to *Gateway to the Great Books* is a similar device, enabling the reader to do another kind of syntopical reading. For any particular selection in this set which happens to interest the individual reader, the Syntopical Guide directs him to other related selections in *Gateway*; it recommends the reading of related sections or passages in *Great Books of the Western World*; and it relates all these selections in *Gateway* and passages in Great Books to the great ideas, or, more strictly, to certain topics under the great ideas which happen to be major themes in the particular selection with which the reader began.

The Syntopical Guide thus provides directions for reading in this set of books before one has read the whole set *through*. It does more than that for the person who also has *Great Books of the Western*

*World* on his shelves. It helps him to go from each selection in Gateway to the most germane of related passages in Great Books.

Anyone who examines the Syntopical Guide will quickly see why this set is a gateway to the great books; anyone who uses the Syntopical Guide will have opened the gates for himself. It is the key—and one that is quite easy to turn.

In Section I of the Introduction, on ways of reading, some rules are recommended. It is there suggested that the active reading of a work requires us to ask—and try to answer—four questions about it: (1) What is the piece about? What is it trying to say? (2) How does it say what it is trying to say? (3) Is it true in whole or part? What reasons do we have for disagreeing with it? (4) What of it? What meaning does it have for us? (See page 19, above.) In addition, a whole series of rules are proposed for reading any piece of literature, whether narrative or expository, in a number of ways—analytically, interpretatively, and critically. (See pp. 23-29, above.) All these rules or recommendations serve the reader well when his aim is to read one book or one piece of writing as thoroughly as possible—but *by itself and in isolation from other books or pieces of writing*. The good reader, however, usually has one further question in mind, a question which goes beyond the four questions proposed in the Introduction. He asks himself how the particular piece that he is reading is related to other pieces of writing. Or, to put the question another way, he wants to know what other pieces of writing deal with the same general themes—themes which are central in the piece he is reading now.

*The Syntopical Guide answers this question for him, at least so far as two large sets of books are concerned, comprising in all more than six hundred works. The rules proposed earlier give the reader guidance on how to read a single work, whereas the Syntopical Guide shows him how to read not just one but two large collections of works.*

To do this, the Syntopical Guide has been organized in the following manner. It lists in alphabetical order each of the authors who has one or more writings in Gateway. It thus provides an alphabetical index, by authors' names, to the contents of this set. (The endpapers, to be found in each volume of the set, indicate the contents of the several volumes by listing the names of the authors in the order in which they appear in that volume.)

The authors' names constitute what we shall call the main entries in the Syntopical Guide. There are 133 of them. The operative units of the Guide are more numerous, for they are constituted by the one or more works of each author included in this set.

For example, in the case of Charles Darwin, one selection—his *Autobiography*—constitutes the syntopical unit. In the case of Ralph Waldo Emerson, there are four such units, *i.e.*, one for each of the four of his essays included in this set: *Thoreau*, *Nature*, *Self-Reliance*, and *Montaigne, or the Skeptic*. In the case of David Hume, there also happen to be four units, but one of these units comprises three essays which are grouped together because they all deal with the same general themes, thus here the four syntopical units are as follows: (1) *Of the Standard of Taste*, (2) *Of Refinement in the Arts*, (3) *Of Money*, *Of the Balance of Trade*, and *Of Taxes*, (4) *Of the Study of History*. Whenever two or more selections, whether singly or grouped, constitute distinct syntopical units under a main entry (*i.e.*, a particular author), the units are placed in an order that corresponds to the order in which the several selections appear in the volumes of this set.

So much for the over-all structure of the Syntopical Guide—its 133 main entries (one for each author) and the one or more syntopical units under each of these. Now let us turn to the structure of the syntopical units, of which there are 214. Each of these is divided into three principal parts. The first part carries the heading SUGGESTED READINGS IN THE *Syntopicon*; the second part, the heading RELATED AUTHORS AND WORKS IN *Great Books of the Western World*; the third part, the heading RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*. In certain instances, there is a fourth heading which usually consists of a reference to other works by the author in question when these are included in *Great Books of the Western World*. For example, in the case of Darwin, this fourth heading reads "For other works by Darwin in *Great Books of the Western World* see Vol. 49." And when a selection in *Gateway* deals with an author in *Great Books*, this fourth heading refers to the works of the latter. For example, in the case of Macaulay's essay on Machiavelli, the fourth heading reads "For Machiavelli's *The Prince* in *Great Books of the Western World*, see Vol. 23, pages 3-37."

The fourth heading needs no further explanation, but something more must be said about the three principal headings of each syntopi-

cal unit. Let us take these up in the order in which they occur.

(1) SUGGESTED READINGS IN THE *Syntopicon*. Here the subordinate entries consist of the names of one or more of the great ideas, concerning each of which there is a separate chapter in the *Syntopicon*. The great ideas referred to are listed in the alphabetical order in which they appear in the *Syntopicon*. In every case, the reference to a great idea is followed by the citation of the volume and pages in the *Syntopicon* where that great idea is treated.

For example, an entry may read as follows: "CUSTOM AND CONVENTION, Vol. 2, pages 268-285." This sends the reader to Volume 2 in *Great Books of the Western World*, where on pages 268-285 he will find the whole chapter on CUSTOM AND CONVENTION. Or the entry may read as follows: "WISDOM, Vol. 3, pages 1102-1117." This sends the reader to Volume 3 in *Great Books of the Western World* and to the pages where he will find the chapter on WISDOM.

The opening section in each chapter of the *Syntopicon* consists of an essay on the great idea that is the subject of that chapter, giving an account of its meanings, its development, and the major issues or problems that have been discussed. *It is strongly recommended to the user of the Syntopical Guide who also owns a Syntopicon that he read the essays on whatever ideas are cited under the first heading in the syntopical unit with which he happens to be dealing.*

In most cases, but not always, the citation of a chapter in the *Syntopicon* is followed by reference to one or more topics that are especially of interest to the reader in connection with the work in Gateway under consideration. For example, in the case of Darwin's *Autobiography*, the user of the Syntopical Guide will find a reference that runs as follows:

EVOLUTION, Vol. 2, pages 451-467, especially

Topic 5: The theory of evolution: the origin of new species  
from a common ancestry

He will also find a reference which involves two or more topics, as follows:

SCIENCE, Vol. 3, pages 682-705, especially

Topic 2b: The comparison of science with poetry and history  
Topic 5a: The role of experience: observation and experiment

The one or more topics referred to in each case will be found in that section of a *Syntopicon* chapter which is called "OUTLINE OF TOPICS." This always immediately follows the essay with which the chapter opens. It in turn is immediately followed by a section called "REFERENCES." Here the owner of the *Syntopicon* will again find the particular topics to which he has been referred, but now under each topic are listed references to the relevant passages in *Great Books of the Western World*. Hence he can look up for himself passages in Great Books that are related to the selection in Gateway in which he happens to be interested; and he can do this in the light of the topic under which these passages are assembled.

The reader of Gateway who does not own a *Syntopicon* cannot, of course, make the aforementioned use of these references to the great ideas and topics under them; but he should not therefore dismiss them entirely. They have considerable significance for him, inasmuch as they indicate the principal themes or subjects being discussed or treated in the Gateway selection under consideration. In addition, they control the content of the next two parts of the syntopical unit with which he is working. The related authors or works in *Great Books of the Western World* or in *Gateway to the Great Books* are related to the Gateway selection under consideration precisely because they are relevant to the same general themes or subjects—those indicated by the ideas and topics cited under the first principal heading of each syntopical unit.

(2) RELATED AUTHORS AND WORKS IN *Great Books of the Western World*. Here the subordinate entries consist of references to authors in the Great Books set, listed in the order in which they appear in that set, according to volume number and pages. In addition to giving the number of the volume in which the author appears, the reference always gives the title of the work by the author who is being referred to. Sometimes the whole work is cited, but more frequently the reference is to a relatively short passage or series of passages. Where the work as a whole is cited, the reference is simply to the page numbers; but where a short passage is cited, the reference will sometimes give the part of the work from which it is taken as well as the page numbers. The following examples represent five different typical styles of reference:

- (i) Shakespeare, Vol. 26, *Romeo and Juliet*, pages 285-319  
(which is a reference to the whole play)

- (ii) Plato, Vol. 7, *Apology*, pages 208–209  
(which is a reference to a short passage in this dialogue)
- (iii) Aristotle, Vol. 9, *Ethics*, Bk. IV, Chaps. 2–4, pages 368–372  
(which is also a reference to a short passage, but this time one that cites the part of Aristotle's *Ethics* from which the passage is taken as well as the pages in Vol. 9 of *Great Books of the Western World* where the passage can be found)
- (iv) Kant, Vol. 42, *Critique of Pure Reason*, pages 32–36, 41–44  
(which is like the reference to Plato above, except that it cites more than one passage in Kant's work, for which it gives simply the page numbers)
- (v) Lucretius, Vol. 12, *On the Nature of Things*, Bk. I, pages 8–12; Bk. II, pages 24–26  
(which is like the reference to Aristotle above, except that it cites more than one passage in Lucretius' work, for which it gives not only the page numbers but also the part of the work from which it is taken)

(3) RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*. Here the subordinate entries consist of references to authors in the Gateway set, listed in alphabetical order—the order in which they appear in the Syntopical Guide. As contrasted with the references above to related authors in the Great Books set, most of which cite relatively short passages rather than whole works, the references to related authors in the Gateway set always cite the whole selection as it appears in Gateway; and the reference always gives the number of the volume in Gateway and the pages where that selection occurs. One example will suffice to explain all the entries under the third principal heading of any syntopical unit: “Darwin, *Autobiography*, Vol. 8, pages 47–93” sends the reader to Volume 8 in this set and to pages 47–93 where he will find Darwin's *Autobiography*.

The reader of Gateway who also owns Great Books will be able to make use of the references given under the first and second headings. For him, the second heading supplements the first in the following fashion.

The references given under the second heading recommend works or passages in the Great Books set which, in the judgment of the editors, are most germane to the selection in Gateway under consideration; *i.e.*, they are works or passages which are most relevant to the ideas or topics treated in that Gateway selection. Under the first

heading, those same ideas or topics are cited. If the reader, by making use of the Syntopicon, were to look up all the passages in the Great Books cited under the ideas and topics mentioned, he would have undertaken the fullest possible exploration of related passages, and he would necessarily have found passages varying widely in degree of relevance, not just the ones that are most germane.

Thus the entries under the first heading provide the reader with a way of making the fullest possible exploration of related passages in the Great Books set, whereas the entries under the second heading enable him to confine himself to the most relevant of related passages, selected by the editors. The latter entries are clearly not meant to be exhaustive. The reader who wishes to make a more exhaustive exploration of related passages in Great Books can do so by using the *Syntopicon* with the guidance of the entries under the first heading.

So much for the reader who owns both sets. We have already pointed out the significance of the first heading for the reader who has only *Gateway to the Great Books* (see page 113, above). For such a reader, the second heading has only the minimum utility of calling to his attention, for later study, related authors and works in Great Books. So far as his further syntopical reading is concerned, it is the entries under the third heading which are of maximum utility for him at once; for, by using them, he can turn from the selection in *Gateway* that he is reading to other related selections in this set.

A syntopical reading of the contents of *Gateway* is, of course, not the only way to read this set. Another way, which many readers may prefer, is suggested elsewhere—dipping in here and there, according to one's individual taste or fancy (see page 5, above). There is still another way of reading the materials here contained: Start with the easiest or most readable selections and go on, in progressive stages of reading, to more and more difficult ones.

For those who wish to proceed in this latter fashion, the Plan of Graded Reading (set forth in Appendix A, which follows the Syntopical Guide) lists the selections in *Gateway* in an order that roughly corresponds to ascending grades of difficulty. This Plan enables the individual to pursue an organized course of readings in this set.

It differs from the Syntopical Guide in that it recommends the reading of whole works, one after another, *without regard* to their special relevance to one another (though the Plan does group the

readings in Gateway according to the type of literature to which they belong); whereas, in contrast, the Syntopical Guide recommends the reading of related works *without regard* to their level of difficulty. But in another respect the Plan of Graded Reading resembles the Syntopical Guide—at least for readers who own *Great Books of the Western World* as well as *Gateway to the Great Books*; for just as the Syntopical Guide serves as a bridge from one set to the other, so in its own way does the Plan of Graded Reading. The Plan, at each level of difficulty, lists not only selections from Gateway but also selections from Great Books of comparable difficulty. (See the explanatory note which accompanies the Plan of Graded Reading, pp. 350–353, below.) Thus the Plan of Graded Reading, like the Syntopical Guide, gives reality to the title of this set, by showing the reader how he can use it, if he will, as a gateway to the great books.

## HENRY ADAMS, 1838–1918

### “The United States in 1800”

from *History of the United States of America*

Vol. 6, pages 322–359

#### SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 2, pages 303–322, especially

Topic 2: The derogation of democracy: the anarchic tendency of freedom and equality

LABOR, Vol. 2, pages 921–940, especially

Topic 7f: The relation of economic to political freedom: economic democracy

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 6a: The historical significance of freedom: stages in the realization of freedom; the beginning and end of the historical process

PROGRESS, Vol. 3, pages 437–453, especially

Topic 1: The idea of progress in the philosophy of history

Topic 6: Intellectual or cultural progress: its sources and impediments

STATE, Vol. 3, pages 826–865, especially

Topic 4: The physical foundations of society: the geographical and biological conditions of the state



Topic 9a Commerce and trade between states: commercial rivalries and trade agreements: free trade and tariffs  
 WILLIAMS Vol. 3 pages 1035-1040 especially

Topic 3 The production of wealth in the political community

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato Vol. 7 *Republic* Bk VIII pages 405-414

Smith Vol. 39 *Wealth of Nations* Bk IV Chap. I pages  
 187-192

*Articles of Confederation* Vol. 43 pages 5-9

Hamilton-Madison Jay Vol. 45 *Federalist* Nos. 13-14 pages  
 59-62

Hegel Vol. 46 *Philosophy of Mind* Third Part pages 110-114

*Philosophy of History* Fourth Part pages 545-563 especially  
 pages 560-569

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Calhoun *Concurrent Majority* Vol. 7 pages 276-280

Cicero *On the Morals of Ancients* Vol. 6 pages 546-559

Franklin *Proposals Relating to the Education of Youth  
 in Pennsylvania* Vol. 6 pages 533-542

*Great Documents: A Summary Declaration of Rights* Vol. 6 pages  
 415-417 *Declaration of Independence* pages 415-421

Guizot *Civilization* Vol. 6 pages 507-517

Jefferson *First Inaugural Address* Vol. 6 pages 515-521

Lincoln *Address at Cooper Institute* Vol. 6 pages 757-746

Loquerville *Observations on American Life and Government*  
 Vol. 6 pages 564-690

Washington *Farwell Address* Vol. 6 pages 484-497

## *St. Thomas Aquinas*

Vol. 10 pages 422-450

SUGGESTED READINGS IN THE *Synoptic*

GOD Vol. 2 pages 515-604 especially

Topic 2b The evidences and proofs of God's existence

Topic 5a God is first and is exemplar cause: the relation  
 of divine to natural causation

Topic 5g God's will: divine choice

MIND Vol. 3 pages 171-203 especially

Topic 2a The immateriality of mind: mind as an immaterial  
 principle: a spiritual substance: or as an incorporeal  
 power functioning without a bodily organ

WILL, Vol. 3 pages 1071-1101 especially

Topic 1a The relation of the divine will and intellect

ADAMS, *St. Thomas Aquinas**continued*

Topic 6b: The distinction between the will's freedom of exercise and the will's freedom of choice

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 1-11, pages 3-50

Dante, Vol. 21, *Divine Comedy*, Paradise, Canto I, pages 106-107;

Cantos X-XII, pages 121-125; Canto XXXIII, pages 156-157

Montaigne, Vol. 25, *Apology for Raimond de Sebonde*, pages 208-294

Descartes, Vol. 31, *Meditation III*, pages 81-89

Spinoza, Vol. 31, *Ethics*, Part I, pages 355-372

Pascal, Vol. 33, *Pensées*, Sect. IV, pages 217-218; Sect. VII, page 256; Sect. VIII, page 272

Locke, Vol. 35, *Essay Concerning Human Understanding*, Bk. II, Chap. XXI, pages 180-181; Chap. XXIII, pages 205-212

Hume, Vol. 35, *Enquiry Concerning Human Understanding*, Sect. XI, pages 497-503

Freud, Vol. 54, *New Introductory Lectures on Psycho Analysis*, Lecture 35, pages 873-884

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clifford, *Ethics of Belief*, Vol. 10, pages 16-36

Eliot, T. S., *Dante*, Vol. 5, pages 371-403

Emerson, *Nature*, Vol. 10, pages 512-524

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371-392

Mill, J. S., *Nature*, Vol. 10, pages 477-508

Singer, *Spinoza of Market Street*, Vol. 3, pages 466-480

Tolstoy, *Three Hermits*, Vol. 3, pages 700-706

For Aquinas' *Summa Theologica* in *Great Books of the Western World*, see Vols. 19-20

## SHERWOOD ANDERSON, 1876-1941

*I'm a Fool*

Vol. 2, pages 511-520

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 2, pages 268-285, especially

Topic 5b: The effect of custom on the training and character of men

Topic 7d. The influence of custom on the liberty  
of the individual

DESIRE, Vol 2 pages 323-344 especially

Topic 2b The objects of desire the good and the pleasant

Topic 2c Desire as a cause of action motivation or purpose,  
voluntariness

HAPPINESS Vol 2, pages 654-710, especially

Topic 2b(5). The importance of friendship and love  
for happiness

TRUTH Vol 3 pages 915-938, especially

Topic 8c Truth in relation to love and friendship the pleasant  
and the unpleasant truth

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato Vol 7 *Symposium* pages 161-162

Montaigne Vol 25 *Of Curing the Cure* pages 322-324

Shakespeare Vol 26 *Much Ado About Nothing* pages 503-531,

*As You Like It* pages 597-620

Pascal Vol 33 *Pensées* Sect II pages 191-192

Melville Vol 45 *Moby Dick* Chap 10 pages 36-39

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous *Aucassin and Nicolette* Vol 2 pages 523-551

Apuleius *Cupid and Psyche* Vol 3 pages 197-212

Balzac *Passion in the Desert* Vol 3 pages 436-447

Bumby *Gentleman from San Francisco* Vol 3 pages 102-123

Comrad *Youth* Vol 2 pages 210-236

Dostoevsky *White Night* Vol 3 pages 276-319

Flot G. *Unlifted Veil* Vol 3 pages 157-193

Galsworthy *Apple Tree* Vol 3 pages 323-367

Plotarch *Of Bashfulness* Vol 7 pages 97-100

Turgenev *First Love* Vol 3 pages 217-271

## ANONYMOUS, c. early 13th century

### *Aucassin and Nicolette*

Vol 2, pages 523-551

#### SUGGESTED READINGS IN THE *Synopticon*

ETERNITY, Vol 2 pages 437-450 especially

Topic 4d. The eternity of Heaven and Hell everlasting life  
and death

**ANONYMOUS, *Aucassin and Nicolette***  
*continued*

- Topic 5: The knowledge and imagery of eternity
- LOVE, Vol. 2, pages 1051–1082, especially
  - Topic 1c: The intensity and power of love: its increase or decrease, its constructive or destructive force
  - Topic 2c: Romantic, chivalric, and courtly love: the idealization and supremacy of the beloved
- POETRY, Vol. 3, pages 400–419, especially
  - Topic 1: The nature of poetry: its distinction from other arts
  - Topic 6a: The expression of emotion in poetry
  - Topic 7d: Spectacle and song in drama

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World* \***

- Plotinus, Vol. 17, *Third Ennead*, Seventh Tractate, pages 120–123
- Dante, Vol. 21, *Divine Comedy*, Paradise, Canto II, page 109  
     and *passim*
- Chaucer, Vol. 22, *Troilus and Cressida*, Bk. II, page 41  
     and *passim*
- Shakespeare, Vol. 26, *Romeo and Juliet*, pages 285–319
- Milton, Vol. 32, *Psalm LXXXVII*, page 86, *Paradise Lost*, Bk. III,  
     pages 141–150

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

- Anderson, *I'm a Fool*, Vol. 2, pages 511–520
- Apuleius, "Cupid and Psyche," Vol. 3, pages 197–212
- Bacon, *Of Love*, Vol. 10, pages 351–352
- Bunin, *Gentleman from San Francisco*, Vol. 3, pages 120–123
- Chkhov, *Darling*, Vol. 3, pages 452–462, *Cherry Orchard*, Vol. 4,  
     pages 249–294
- Dostoevsky, *White Nights*, Vol. 3, pages 276–319
- Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages  
     371–392
- Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367
- Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152
- Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10, pages  
     565–570
- Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages  
     155–211
- Turgenev, *First Love*, Vol. 3, pages 217–271

## LUCIUS APULEIUS, fl. 2nd century A.D.

## "Cupid and Psyche"

from *The Golden Ass*

Vol. 3, pages 197-212

SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 2, pages 112-125, especially

Topic 3: Beauty in relation to desire and love, as object or cause

Topic 4: Beauty and ugliness in relation to pleasure and pain

GOD Vol. 2, pages 543-604, especially

Topic 1a: The nature and existence of the gods

Topic 1c: The intervention of the gods in the affairs of men:  
their judgment of the deserts of men

LOVE, Vol. 2, pages 1051-1082, especially

Topic 1d: The objects of love: the good, the true, the beautiful;  
God, man, thingsTopic 1e: The intensity and power of love: its increase  
or decrease; its constructive or destructive forceRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Cratylus*, page 103; *Symposium*, pages 149-173Virgil Vol. 13, *Aeneid*, Bk. IV, pages 175-186Dante, Vol. 21, *Divine Comedy*, Hell, Canto V, pages 7-8Chaucer, Vol. 22, *Troilus and Cressida*, pages 1-155Shakespeare, Vol. 26, *Romeo and Juliet*, pages 285-319Freud, Vol. 54, *On Narcissism*, pages 404-406; *The Ego  
and the Id*, pages 708-712RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Anderson, *I'm a Fool*, Vol. 2, pages 511-520Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523-551Bacon, *Of Beauty*, Vol. 5, page 94; *Of Love*, Vol. 10, pages  
351-352Balzac, *Passion in the Desert*, Vol. 3, pages 436-447Dostoevsky, *White Nights*, Vol. 3, pages 276-319Galsworthy, *Apple-Tree*, Vol. 3, pages 323-367Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128-152

Pater, "Art of Life," Vol. 10, pages 258-261

Turgenev, *First Love*, Vol. 3, pages 217-271

## MATTHEW ARNOLD, 1822-1888

*The Study of Poetry*

Vol. 5, pages 19-41

SUGGESTED READINGS IN THE *Syntopicon*

POETRY, Vol. 3, pages 400-419, especially

Topic 2: The origin and development of poetry: the materials of myth and legend

Topic 5b: Poetry contrasted with history and philosophy: the dispraise and defense of the poet

Topic 8a(2): Poetic truth: verisimilitude or plausibility; the possible, the probable, and the necessary

TRUTH, Vol. 3, pages 915-938, especially

Topic 4b: Truth in science and poetry: the truth of fact and the truth of fiction

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristotle, Vol. 9, *On Poetics*, pages 681-699Montaigne, Vol. 25, *Of Books*, pages 199-200Cervantes, Vol. 29, *Don Quixote*, First Part, Chap. 32, pages 117-120; Chaps. 47-50, pages 184-194Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 38-39Descartes, Vol. 31, *Discourse on Method*, Part I, pages 42-43Fielding, Vol. 37, *Tom Jones*, Bk. II, Chap. 1, pages 19-20; Bk. VII, Chap. 1, pages 121-123; Bk. VIII, Chap. 1, pages 152-155; Bk. IX, Chap. 1, pages 189-191; Bk. XIV, Chap. 1, pages 296-298; Bk. XVI, Chap. 5, pages 345-348Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. II, pages 532-537, especially 532, 535James, W., Vol. 53, *Principles of Psychology*, Chap. XXI, pages 641-643RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Beauty*, Vol. 5, page 94; *Of Truth*, Vol. 10, pages 346-347De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358-361Eliot, T. S., *Dante*, Vol. 5, pages 317-403; *Tradition and the Individual Talent*, pages 404-411

- Hazlitt, *My First Acquaintance With Poets*, Vol. 5, pages 264-279; *Of Persons One Would Wish to Have Seen*, pages 284-295
- Johnson, *Preface to Shakespeare*, Vol. 5, pages 316-353
- Lamb, *Sanity of True Genius*, Vol. 5, pages 308-310
- Mill, J. S., "Childhood and Youth," Vol. 6, pages 5-47
- Pater, "Art of Life," Vol. 10, pages 258-261
- Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65-75
- Santayana, *Lucretius*, Vol. 10, pages 365-390; *Goethe's Faust*, pages 391-419
- Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155-211
- Schopenhauer, *On Style*, Vol. 5, pages 124-136
- Shelley, *Defence of Poetry*, Vol. 5, pages 216-242
- Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247-259
- Woolf, *How Should One Read a Book?*, Vol. 5, pages 5-14

## Sweetness and Light

Vol. 5, pages 42-61

### SUGGESTED READINGS IN THE *Syntopicon*

- BEAUTY, Vol. 2, pages 112-125, especially  
 Topic 1a: The beautiful and the good: beauty as a kind of fitness or order
- PROGRESS, Vol. 3, pages 437-453, especially  
 Topic 1b: Optimism or meliorism: the doctrine of human perfectibility  
 Topic 6: Intellectual or cultural progress: its sources and impediments
- VIRTUE AND VICE, Vol. 3, pages 975-1009, especially  
 Topic 4d(4): The influence on moral character of poetry, music, and other arts: the guidance of history and example

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Symposium*, pages 162-164
- Cervantes, Vol. 29, *Don Quixote*, First Part, Chaps. 47-50, pages 184-194
- Bacon, Vol. 30, *Advancement of Learning*, pages 1-101, *passim*
- Fielding, Vol. 37, *Tom Jones*, Bk. VII, Chap. 1, pages 121-123
- Rousseau, Vol. 38, *Discourse on the Origin of Inequality*, First Part, pages 338-348
- Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. II, pages 520-523

## ARNOLD, *Sweetness and Light* *continued*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Beauty*, Vol. 5, page 94  
 Chekhov, *Darling*, Vol. 3, pages 452–462  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
 pages 404–411  
 Epictetus, *Enchiridion*, Vol. 10, pages 236–254  
 Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13  
 Guizot, “Civilization,” Vol. 6, pages 302–317  
 Hume, *Of the Standard of Taste*, Vol. 5, pages 103–119  
 Pater, “Art of Life,” Vol. 10, pages 258–261  
 Ruskin, *Idealist’s Arraignment of the Age*, Vol. 7, pages 126–136  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75  
 Shelley, *Defence of Poetry*, Vol. 5, pages 216–242  
 Tolstoy, *What Men Live By*, Vol. 3, pages 707–727  
 Voltaire, “English Men and Ideas,” Vol. 7, pages 332–378  
 Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247–259

## SIR FRANCIS BACON, 1561–1626

### *Of Beauty*

Vol. 5, page 94

### SUGGESTED READINGS IN THE *Syntopicon*

- BEAUTY, Vol. 2, pages 112–125, especially  
 Topic 1a: The beautiful and the good: beauty as a kind  
 of fitness or order  
 Topic 1c: The elements of beauty: unity, proportion, clarity  
 TRUTH, Vol. 3, pages 915–938, especially  
 Topic 1c: The relation of truth, goodness, and beauty

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Phaedrus*, pages 124–129  
 Plotinus, Vol. 17, *First Ennead*, Sixth Tractate, pages 21–28  
 Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 5, Art. 4,  
 pages 25–26, Part I–II, Q 27, Art. 1, page 737  
 Pascal, Vol. 33, *Pensées*, Sect. I, page 176  
 Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. I,  
 pages 476–495



RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Apuleius, "Cupid and Psyche," Vol. 3, pages 197-212  
 Arnold, *Study of Poetry*, Vol. 5, pages 19-41; *Sweetness and Light*, pages 42-61  
 De Quincey, *On the Knocking at the Gate in Macbeth*, Vol. 5, pages 362-366  
 Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97-104  
 Hume, *Of the Standard of Taste*, Vol. 5, pages 103-119  
 Pater, "Art of Life," Vol. 10, pages 258-261  
 Schopenhauer, *On the Comparative Place of Interest and Beauty in Works of Art*, Vol. 5, pages 143-150

*Of Discourse*

Vol. 5, pages 95-96

SUGGESTED READINGS IN THE *Syntopicon*

- DIALECTIC, Vol. 2, pages 345-357, especially  
 Top. 2b(2): The technique of question and answer  
 OPINION, Vol. 3, pages 303-322, especially  
 Topic 2c: Reasoning and argument concerning matters of opinion: comparison of demonstration and persuasion, principles and assumptions, axioms and postulates  
 RHETORIC, Vol. 3, pages 645-664, especially  
 Topic 2a: The devices of rhetoric: figures of speech; the extension and contraction of discourse

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Republic*, Bks. VI-VII, pages 383-396  
 Aristotle, Vol. 8, *Topics*, Bk. VIII, pages 211-223; Vol. 9, *Rhetoric*, Bk. I, Chaps. 1-2, pages 593-598; Bk. II, Chaps. 18-26, pages 639-653  
 Montaigne, Vol. 25, *Of the Art of Conference*, pages 446-457  
 Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 62-69  
 Mill, J. S., Vol. 43, *On Liberty*, Chap. 2, pages 274-293

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Dewey, "Process of Thought," Vol. 10, pages 92-213  
 Dickens, "Full and Faithful Report of the Memorable Trial of Bardell Against Pickwick," Vol. 2, pages 391-448  
 Kipling, *Mowgli's Brothers*, Vol. 2, pages 126-141  
 Mill, J. S., "Childhood and Youth," Vol. 6, pages 5-47  
 Tolstoy, *Three Hermits*, Vol. 3, pages 700-706  
 Voltaire, "Philosophy of Common Sense," Vol. 10, pages 453-474

## SIR FRANCIS BACON

*continued**Of Studies*

Vol. 5, pages 97–98

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 5c: The nature of learning: its several modes

MIND, Vol. 3, pages 171–203, especially

Topic 1a(3): The functioning of intellect: the acts  
of understanding, judgment, and reasoningRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bks. VI–VII, pages 385–401Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 85, Art. 1–Q  
87, Art. 3, pages 451–468Montaigne, Vol. 25, *Of Books*, pages 194–200Bacon, Vol. 30, *Advancement of Learning*, First Book, pages 2–28Descartes, Vol. 31, *Rules for the Direction of the Mind*, Rules  
VIII–XII, pages 12–25; *Discourse on Method*, Part 1,  
pages 42–44RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*De Quincey, *Literature of Knowledge and Literature of Power*,  
Vol. 5, pages 358–361Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13Franklin, *Proposals Relating to the Education of Youth*  
*in Pennsylvania*, Vol. 6, pages 536–542

Mill, J. S., “Childhood and Youth,” Vol. 6, pages 5–47

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75Schopenhauer, *On Some Forms of Literature*, Vol. 5, pages  
137–142; *On Education*, Vol. 7, pages 197–203Tolstoy, *Three Hermits*, Vol. 3, pages 700–706Woolf, *How Should One Read a Book?*, Vol. 5, pages 5–14*Of Youth and Age*

Vol. 7, pages 3–4

SUGGESTED READINGS IN THE *Syntopicon*

FAMILY, Vol. 2, pages 486–514, especially

Topic 6c: The condition of immaturity

Topic 6e: The initiation of children into adult life

MAN, Vol. 3, pages 1-41, especially

Topic 6c: The ages of man: infancy, youth, maturity,  
senescence

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bk. I, page 296; Bk. VI, page 381;  
Bk. VII, page 401

Aristotle, Vol. 8, *On the Soul*, Bk. I, Chap. 4, page 638; Vol. 9,  
*Nicomachean Ethics*, Bk. I, Chap. 4, page 340; Bk. VI,  
Chap. 8, page 391; *Politics*, Bk. VII, Chap. 13, page 537;  
Bk. VIII, Chap. 7, page 548; *Rhetoric*, Bk. II, Chaps. 12-16,  
pages 636-638

Montaigne, Vol. 25, *Of Age*, pages 156-158; *All Things Have Their  
Season*, page 339; *Upon Some Verses of Virgil*, pages  
406-408, 432-434

Shakespeare, Vol. 26, *As You Like It*, Act II, Scene VII, pages  
607-609; Vol. 27, *King Lear*, pages 244-283, especially Act I,  
Scene I, pages 244-247

Swift, Vol. 36, *Gulliver's Travels*, Part III, Chap. X, pages 127-129

Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 79, page 234

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 126, 360, 381,  
407-408

Tolstoy, Vol. 51, *War and Peace*, Bk. 8, Chaps. II-IV, pages  
305-310; Bk. 13, Chap. XVII, pages 584-585

James W., Vol. 53, *Principles of Psychology*, Chap. XI, page 270;  
Chap. XV, page 409; Chap. XXIV, pages 711-712

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Cicero, *On Old Age*, Vol. 10, pages 317-343

Conrad, *Youth*, Vol. 2, pages 210-236

Galsworthy, *Apple-Tree*, Vol. 3, pages 323-367

Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10, pages  
565-570

Lamb, *Dream Children*, Vol. 5, pages 304-307

Mill, J. S., "Childhood and Youth," Vol. 6, pages 5-47

Plutarch, *Of Bashfulness*, Vol. 7, pages 97-109; *Contentment*,  
Vol. 10, pages 264-281

Singer, *Spinoza of Market Street*, Vol. 3, pages 466-480

Swift, *Resolutions When I Come to be Old*, Vol. 7, page 32

Turgenev, *First Love*, Vol. 3, pages 217-271

## SIR FRANCIS BACON

*continued**Of Parents and Children*  
*Of Marriage and Single Life*

Vol. 7, pages 5–8

SUGGESTED READINGS IN THE *Syntopicon*

FAMILY, Vol. 2, pages 486–514, especially

Topic 4: The institution of marriage: its nature and purpose

Topic 4c: Matrimony and celibacy

Topic 6: Parents and children: fatherhood, motherhood

Topic 6a: The desire for offspring

Topic 7c: Patterns of friendship in the family: man and wife;  
parents and children; brothers and sistersTopic 8: Historical observations on the institution of marriage  
and the family

LOVE, Vol. 2, pages 1051–1082, especially

Topic 2b(4): Patterns of love and friendship in the family

Topic 2d: Conjugal love: its sexual, fraternal, and romantic  
components

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 4d(1): The influence of parental authority  
on the formation of characterRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bk. V, pages 361–365Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. VIII, Chaps. 7–14,  
pages 410–416; *Politics*, Bk. VII, Chaps. 16–17, pages 539–542Chaucer, Vol. 22, *Canterbury Tales*, Wife of Bath's Prologue,  
pages 256–269; Merchant's Prologue, page 318, Epilogue  
to the Merchant's Tale, page 338Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Chaps.

1–11, pages 3–15; Bk. II, Chap. 8, pages 81–83; Bk. III,

Chaps. 9–49, pages 144–223, Bk. IV, Chap. 9, pages 248–250

Montaigne, Vol. 25, *Of the Affection of Fathers to Their Children*,  
pages 183–192; *Upon Some Verses of Virgil*, pages 406–434Shakespeare, Vol. 26, *King Henry IV*, First Part, Act III, Scene II,  
pages 452–454; Vol. 27, *King Lear*, pages 244–283Locke, Vol. 35, *Concerning Civil Government*, Chap. VI,  
pages 36–42Tolstoy, Vol. 51, *War and Peace*, Bk. 3, Chaps. I–VI, pages  
111–131; First Epilogue, Chaps. V–XVI, pages 650–674

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part I, Bk. I, pages 1–11; Bk. II, Chap. 6, pages 32–37; Bk. III, Chap. 9, pages 70–73; Part II, Bk. IV, Chap. 2, pages 88–90; Part III, Bk. VIII, Chap. 4, pages 206–209; Part IV, Bk. XI, Chaps. 7–8, pages 324–336; Bk. XII, pages 348–401

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture 33, pages 856–863

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Chekhov, *Darling*, Vol. 3, pages 452–462

Dickens, “Full and Faithful Report of the Memorable Trial of Bardell Against Pickwick,” Vol. 2, pages 391–448

Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641

Eliot, G., *Lifted Veil*, Vol. 3, pages 157–193

Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367

Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525

Mill, J. S., “Childhood and Youth,” Vol. 6, pages 5–47

Molière, *Doctor in Spite of Himself*, Vol. 4, pages 52–81

Synge, *Riders to the Sea*, Vol. 4, pages 342–352

Turgenev, *First Love*, Vol. 3, pages 217–271

### *Of Great Place*

Vol. 7, pages 9–11

#### SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 2, pages 728–748, especially

Topic 2: Honor and fame in the life of the individual

Topic 2*b*: Honor as an object of desire and as a factor in virtue and happiness

Topic 3: The social realization of honor and fame

Topic 3*b*: The conditions of honor or fame and the causes of dishonor or infamy

Topic 5*a*: Honor as a motivation of heroism

STATE, Vol. 3, pages 826–865, especially

Topic 8: The offices of state: the statesman, king, or prince

Topic 8*b*: The qualities or virtues necessary for the good statesman or king

Topic 8*c*: The advantages and disadvantages of participation in political life

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 7*d*: The virtues which constitute the good or successful ruler: the vices associated with the possession of power

## BACON, *Of Great Place* *continued*

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Seventh Letter*, pages 800–814  
 Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. IV, Chap. 4, page 372  
 Epictetus, Vol. 12, *Discourses*, Bk. I, Chap. 19, pages 125–126;  
     Chap. 21, page 127  
 Aurelius, Vol. 12, *Meditations*, Bk. I, pages 253–256  
 Machiavelli, Vol. 23, *Prince*, Chaps. XV–XXV, pages 22–36  
 Montaigne, Vol. 25, *Of Glory*, pages 300–307;  
     *Of the Inconvenience of Greatness*, pages 443–446  
 Shakespeare, Vol. 26, *King Richard II*, pages 320–351; *King Henry IV*, First Part, pages 434–466; *King Henry V*, Act IV, Scene I, page 554; *Julius Caesar*, Act III, Scene II, pages 583–586  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 3, Chap. XIX, pages 162–164; Bk. 6, Chaps. IV–VI, pages 238–243; Chap. XVIII, pages 260–262; Bk. 9, Chap. I, pages 342–344; First Epilogue, Chaps. I–IV, pages 645–650

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Carlyle, *Hero as King*, Vol. 6, pages 110–145  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
 James, W., *Great Men and Their Environment*, Vol. 7, pages 171–194  
 La Bruyère, *Characters*, Vol. 6, pages 102–105  
 Long, *Power Within Us*, Vol. 6, pages 246–261  
 Macaulay, *Machiavelli*, Vol. 7, pages 295–329  
 O'Neill, *Emperor Jones*, Vol. 4, pages 357–382  
 Plutarch, *Contentment*, Vol. 10, pages 264–281  
 Shaw, *Man of Destiny*, Vol. 4, pages 300–338  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298  
 Washington, *Farewell Address*, Vol. 6, pages 484–497

## *Of Seditions and Troubles* Vol. 7, pages 12–17

### SUGGESTED READINGS IN THE *Syntopicon*

- ARISTOCRACY, Vol. 2, pages 50–63, especially  
     Topic 3: The causes of degeneration or instability  
         in aristocracies: aristocracy and revolution  
 CONSTITUTION, Vol. 2, pages 233–251, especially  
     Topic 7: The preservation of constitutions: factors tending  
         toward their dissolution

OLIGARCHY, Vol. 3, pages 270–281, especially

Topic 3: The instability of oligarchical government

REVOLUTION, Vol. 3, pages 626–644, especially

Topic 1b: The definition of treason or sedition: the revolutionist  
as a treasonable conspirator

Topic 3b: Ways of retaining power and combatting revolution

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Thucydides, Vol. 6, *History of the Peloponnesian War*, Bk. III,  
Chap. IX, pages 425–428

Plato, Vol. 7, *Republic*, Bks. VIII–IX, pages 401–421

Aristotle, Vol. 9, *Politics*, Bk. V, pages 502–519

Machiavelli, Vol. 23, *Prince*, Chap. VIII, pages 12–14; Chap.  
XXVI, pages 36–37

Hobbes, Vol. 23, *Leviathan*, Part II, Chaps. 29–30, pages 148–159

Shakespeare, Vol. 26, *King Richard II*, pages 320–351; *Julius  
Caesar*, pages 568–596; Vol. 27, *Coriolanus*, pages 351–392

Locke, Vol. 35, *Concerning Civil Government*, Chaps. XVI–XIX,  
pages 65–81

Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 9–10, pages 47–53

Marx and Engels, Vol. 50, *Manifesto of the Communist Party*,  
pages 419–434

Tolstoy, Vol. 51, *War and Peace*, First Epilogue, Chap. XIV,  
pages 668–669

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237–271

Hugo, “Battle with the Cannon,” Vol. 2, pages 146–154

Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737–746;  
*First Inaugural Address*, pages 747–755; *Letter to Horace  
Greeley*, pages 756–757; *Gettysburg Address*, page 759

Macaulay, *Machiavelli*, Vol. 7, pages 295–329

O'Neill, *Emperor Jones*, Vol. 4, pages 357–382

Paine, “Call to Patriots—December 23, 1776,” Vol. 6, pages  
461–468

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298

Thoreau, *Plea for Captain John Brown*, Vol. 6, pages 714–732

Washington, *Circular Letter to the Governors of All the States  
on Disbanding the Army*, Vol. 6, pages 474–483,  
*Farewell Address*, pages 484–497

Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183

## SIR FRANCIS BACON

*continued**Of Custom and Education*

Vol. 7, pages 18–19

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 2, pages 268–285, especially

Topic 2: The origin, development, and transmission of customs

Topic 5*b*: The effect of custom on the training and character of menTopic 7*d*: The influence of custom on the liberty of the individual

Topic 8: Custom in relation to order and progress: the factors of tradition and invention

EDUCATION, Vol. 2, pages 376–399, especially

Topic 4*c*: The role of the state in moral education: law, custom, public opinion

GOOD AND EVIL, Vol. 2, pages 605–636, especially

Topic 6*d*: The possibility of moral knowledge: the subjectivity or conventionality of judgments of good and evil

HABIT, Vol. 2, pages 665–683, especially

Topic 6: The force of habit in human life

Topic 7: The social significance of habit: habit in relation to law

LAW, Vol. 2, pages 962–990, especially

Topic 5*f*: The relation of positive law to custom

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 4*d*(3): The guidance of laws and customs: the limits of positive law with respect to commanding virtue and prohibiting viceRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bks. II–III, pages 320–339Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. II, Chaps. 1–4, pages 348–351; Bk. X, Chap. 9, pages 434–436; *Politics*, Bk. VII, Chap. 13–Bk. VIII, Chap. 7, pages 536–548Augustine, Vol. 18, *Confessions*, Bk. I, pages 4–8Aquinas, Vol. 20, *Summa Theologica*, Part I–II, Q 97, Art. 3, pages 237–238Montaigne, Vol. 25, *Of Custom*, pages 42–51; *Of Cannibals*, pages 91–98; *Use Makes Perfect*, pages 176–181; *Of Cruelty*, pages 200–208; *Of Virtue*, pages 340–343



- Descartes, Vol. 31, *Discourse on Method*, Part I, page 44; Part II, pages 46, 48; Part III, pages 48–51  
 Spinoza, Vol. 31, *Ethics*, Part I, Appendix, pages 369–372  
 Mill, J. S., Vol. 43, *On Liberty*, Chap. 3, pages 293–302  
 James, W., Vol. 53, *Principles of Psychology*, Chap. IV, pages 68–83  
 Freud, Vol. 54, *Civilization and Its Discontents*, Chap. VIII, pages 799–801

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Butler, "Customs and Opinions of the Erewhonians," Vol. 2, pages 483–506  
 Faraday, *Observations on Mental Education*, Vol. 7, pages 208–232  
 Kipling, *Mowgli's Brothers*, Vol. 2, pages 126–141  
 Mill, J. S., "Childhood and Youth," Vol. 6, pages 5–47  
 Pater, "Art of Life," Vol. 10, pages 258–261  
 Schopenhauer, *On Education*, Vol. 7, pages 197–203  
 Swift, *Essay on Modern Education*, Vol. 7, pages 33–39  
 Twain, "Learning the River," Vol. 6, pages 50–98

## *Of Followers and Friends*

Vol. 7, pages 20–21

SUGGESTED READINGS IN THE *Syntopicon*

- HONOR, Vol. 2, pages 728–748, especially  
     Topic 4c: Honor as a political technique: the uses of praise, prestige, public opinion  
 JUSTICE, Vol. 2, pages 850–879, especially  
     Topic 9e: The just distribution of honors, ranks, offices, suffrage  
 LOVE, Vol. 2, pages 1051–1082, especially  
     Topic 2b(3): The types of friendship: friendships based on utility, pleasure, or virtue

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Lysis*, pages 14–25  
 Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. VIII, Chaps. 2–8, pages 407–411; Bk. VIII, Chap. 13, pages 414–415  
 Machiavelli, Vol. 23, *Prince*, Chap. XVII, page 24; Chaps. XXI–XXII, pages 31–33  
 Montaigne, Vol. 25, *Of Recompenses of Honor*, pages 181–183  
 Shakespeare, Vol. 27, *King Lear*, Act III, pages 262–269  
 Gibbon, Vol. 41, *Decline and Fall of the Roman Empire*, Chap. LIII, pages 317–319

## BACON, *Of Followers and Friends* *continued*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Cicero, *On Friendship*, Vol. 10, pages 286–316  
 La Bruyère, *Characters*, Vol. 6, pages 102–105  
 Maupassant, *Two Friends*, Vol. 2, pages 159–164  
 Molière, *Misanthrope*, Vol. 4, pages 6–51  
 Sheridan, *School for Scandal*, Vol. 4, pages 85–159

## *Of Usury*

Vol. 7, pages 22–24

### SUGGESTED READINGS IN THE *Syntopicon*

- JUSTICE, Vol. 2, pages 850–879, especially  
     Topic 8*d*: Justice and the use of money: usury and interest rates  
 WEALTH, Vol. 3, pages 1038–1070, especially  
     Topic 5*c*: The rate of interest on money: the condemnation  
         of usury  
     Topic 6*d*(1): The distinction of profit from rent, interest,  
         and wages

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 9, *Politics*, Bk. I, Chaps. 9–10, pages 450–452  
 Shakespeare, Vol. 26, *Merchant of Venice*, Act I, Scene III,  
     pages 409–411  
 Pascal, Vol. 33, *Provincial Letters*, Letter VIII, pages 53–57  
 Smith, Vol. 39, *Wealth of Nations*, Bk. I, Chap. IX, pages 37–41  
 Marx, Vol. 50, *Capital*, Part VIII, Chap. XXXI, pages 371–373

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Hume, *Of Money*, Vol. 7, pages 62–71

## *Of Riches*

Vol. 7, pages 25–27

### SUGGESTED READINGS IN THE *Syntopicon*

- HAPPINESS, Vol. 2, pages 684–710, especially  
     Topic 2*b*(1): The contribution of the goods of fortune  
         to happiness: wealth, health, longevity  
 JUSTICE, Vol. 2, pages 850–879, especially  
     Topic 8*d*: Justice and the use of money: usury and interest rates

NATURE, Vol. 3, pages 225–250, especially

Topic 5b: Natural inclinations and natural needs with respect to property and wealth

NECESSITY AND CONTINGENCY, Vol. 3, pages 251–269, especially

Topic 5e: Economic necessities or luxuries

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 6c: The relation of virtue to wealth

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 10: The moral aspects of wealth and poverty

Topic 10a: The nature of wealth as a good: its place in the order of goods and its relation to happiness

Topic 10c: Temperance and intemperance with respect to wealth: liberality, magnificence, miserliness, avarice

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristophanes, Vol. 5, *Plutus*, pages 629–642

Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. IV, Chaps. 1–2, pages 366–370; *Politics*, Bk. I, Chaps. 9–12, pages 450–454

Montaigne, Vol. 25, *That the Relish of Good and Evil Depends in a Great Measure Upon the Opinion We Have of Them*, pages 122–125

Pascal, Vol. 33, *Provincial Letters*, Letter XII, pages 91–94

Marx and Engels, Vol. 50, *Manifesto of the Communist Party*, Chap. II, pages 425–429

Tolstoy, Vol. 51, *War and Peace*, Book 14, Chap. XII, page 605

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chap. 5, pages 130–132; Bk. VI, Chap. 3, pages 164–166

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397–431

Hume, *Of Money*, Vol. 7, pages 62–71

La Bruvère, *Characters*, Vol. 6, pages 102–105

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525

Pushkin, *Queen of Spades*, Vol. 3, pages 484–507

Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

## SIR FRANCIS BACON

*continued**The Sphinx*

Vol. 8, pages 2-4

SUGGESTED READINGS IN THE *Syntopicon*

KNOWLEDGE, Vol. 2, pages 880-920, especially

Topic 2: Man's natural desire and power to know

Topic 8: The use and value of knowledge

MAN, Vol. 3, pages 1-41, especially

Topic 2*b*: The sciences of human nature: anthropology  
and psychology; rational and empirical psychology;  
experimental and clinical psychologyTopic 10*c*: Man as an integral part of the universe: his station  
in the cosmos

REASONING, Vol. 3, pages 546-568, especially

Topic 5*b*: Scientific reasoning: the theory of demonstration

SCIENCE, Vol. 3, pages 682-705, especially

Topic 1*b*: Science as the discipline of experimental inquiry  
and the organization of experimental knowledge:  
the scientific spirit

Topic 3: The relation of science to action and production

Topic 4: The nature of scientific knowledge

Topic 7: The evaluation of science

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Sophocles, Vol. 5, *Oedipus the King*, pages 99-102Descartes, Vol. 31, *Discourse on Method*, Part VI, pages 60-67Kant, Vol. 42, *Critique of Pure Reason*, pages 248-250Goethe, Vol. 47, *Faust*, First Part, pages 11-18RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Campbell, *Measurement*, Vol. 9, pages 204-221Emerson, *Nature*, Vol. 10, pages 512-524

Guizot, "Civilization," Vol. 6, pages 302-317

Mill, J. S., *Nature*, Vol. 10, pages 477-508

Tyndall, "Michael Faraday," Vol. 8, pages 8-28

## Of Truth

Vol. 10, pages 346–347

### SUGGESTED READINGS IN THE *Syntopicon*

TRUTH, Vol. 3, pages 915–938, especially

Topic 4b: Truth in science and poetry: the truth of fact and the truth of fiction

Topic 8a: Prevarication and perjury: the injustice of lying or bearing false witness

Topic 8e: The love of truth and the duty to seek it: the moral distinction between the sophist and the philosopher; martyrdom to the truth

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Protagoras*, pages 52–57

Aristotle, Vol. 8, *Metaphysics*, Bk. IV, Chaps. 4–8, pages 525–532;

Vol. 9, *On Poetics*, Chaps. 24–26, pages 696–699

Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 16, pages 94–100

Montaigne, Vol. 25, *Of Liars*, pages 15–17; *That It Is Folly to Measure Truth and Error by Our Own Capacity*, pages 80–82; *Of Giving the Lie*, pages 322–324; *Of Profit and Honesty*, pages 381–384

Pascal, Vol. 33, *Provincial Letters*, Letter XV, pages 117–127

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2, pages 511–520

Arnold, *Study of Poetry*, Vol. 5, pages 19–41

Campanella, "Arguments for and against Galileo," Vol. 8, pages 359–364

Clifford, *Ethics of Belief*, Vol. 10, pages 16–36

Emerson, *Montaigne; or, the Skeptic*, Vol. 10, pages 546–562

James, W., *Will to Believe*, Vol. 10, pages 39–57

Melville, *Billy Budd*, Vol. 3, pages 31–98

Sheridan, *School for Scandal*, Vol. 4, pages 85–159

Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

Voltaire, "Philosophy of Common Sense," Vol. 10, pages 453–474

## Of Death

Vol. 10, pages 348–349

### SUGGESTED READINGS IN THE *Syntopicon*

IMMORTALITY, Vol. 2, pages 784–804, especially

Topic 1: The desire for immortality: the fear of death

## BACON, *Of Death* *continued*

LIFE AND DEATH, Vol. 2, pages 1013-1034, especially

Topic 7: The causes and occurrence of death: the transition from life to death

Topic 8c: The contemplation and fear of death: the attitude of the hero, the philosopher, the martyr

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Oedipus at Colonus*, pages 114-130; *Antigone*, pages 131-142

Plato, Vol. 7, *Apology*, pages 205-212; *Crito*, pages 213-219; *Phaedo*, pages 220-251

Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. III, Chaps. 6-9, pages 361-364

Lucretius, Vol. 12, *On the Nature of Things*, Bk. III, pages 35-44

Augustine, Vol. 18, *Confessions*, Bk. IX, pages 61-71

Montaigne, Vol. 25, *That to Study Philosophy Is to Learn to Die*, pages 28-36; *That the Relish of Good and Evil Depends in a Great Measure Upon the Opinion We Have of Them*, pages 115-118; *A Custom of the Isle of Cea*, pages 167-173; *Apology for Raimond de Sebonde*, pages 266-268

Shakespeare, Vol. 27, *Hamlet*, pages 29-72; *Measure for Measure*, pages 174-204

Spinoza, Vol. 31, *Ethics*, Part V, Props. 38-40, pages 461-462

Goethe, Vol. 47, *Faust*, First Part, pages 110-114; Second Part, Act V, pages 280-294

Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. XVI, pages 560-562

Freud, Vol. 54, *Thoughts for the Times on War and Death*, pages 755-766

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Browne, "Immortality," Vol. 10, pages 575-580

Butler, "Customs and Opinions of the Erewhonians," Vol. 2, pages 483-506

Cicero, *On Old Age*, Vol. 10, pages 317-343

Crane, *Open Boat*, Vol. 3, pages 5-26

Epictetus, *Enchiridion*, Vol. 10, pages 236-254

Epicurus, *Letter to Menoeceus*, Vol. 10, pages 230-233

Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10, pages 565-570

Hemingway, *Killers*, Vol. 2, pages 169-177

Maupassant, *Two Friends*, Vol. 2, pages 159-164

O'Neill, *Emperor Jones*, Vol. 4, pages 357-382

- Pliny, "Eruption of Vesuvius," Vol. 6, pages 264-270  
 Poe, *Masque of the Red Death*, Vol. 2, pages 278-283  
 Santayana, *Lucretius*, Vol. 10, pages 365-390  
 Syngé, *Riders to the Sea*, Vol. 4, pages 342-352  
 Tolstoy, *Death of Ivan Ilyitch*, Vol. 3, pages 646-699  
 Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247-259;  
*Death of Abraham Lincoln*, Vol. 6, pages 174-183

## Of Adversity

Vol. 10, page 350

### SUGGESTED READINGS IN THE *Syntopicon*

- OPPOSITION, Vol. 3, pages 323-341, especially  
 Topic 5d: Opposition or strife as a productive principle  
 or source of progress  
 PLEASURE AND PAIN, Vol. 3, pages 377-399, especially  
 Tonic 8a: Pleasure and pain in relation to virtue: the restraints  
 of temperance and the endurance of courage

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Augustine, Vol. 18, *City of God*, Bk. V, Chaps. 11-26, pages  
 216-230  
 Spinoza, Vol. 31, *Ethics*, Part IV, Props. 46-73, pages 438-447  
 Milton, Vol. 32, *Areopagitica*, pages 390-391  
 Hegel, Vol. 46, *Philosophy of History*, Second Part, pages  
 274-275, 278-281  
 Goethe, Vol. 47, *Faust*, Second Part, Act V, pages 277-282  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 13, Chap. XII, pages  
 577-578; Bk. 14, Chap. XII, pages 604-605; Bk. 15, Chaps.  
 XII-XIII, pages 630-634

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Crane, *Open Boat*, Vol. 3, pages 5-26  
 Dinesen, *Sorrow-Acre*, Vol. 3, pages 615-641  
 Emerson, *Self-Reliance*, Vol. 10, pages 525-545  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages  
 371-392  
 Gogol, *Overcoat*, Vol. 2, pages 452-478  
 Hugo, "Battle with the Cannon," Vol. 2, pages 146-154  
 Ibsen, *Enemy of the People*, Vol. 4, pages 164-246  
 James, W., *Energies of Men*, Vol. 7, pages 157-170  
 Long, *Power Within Us*, Vol. 6, pages 246-261  
 Maupassant, *Two Friends*, Vol. 2, pages 159-164  
 O'Neill, *Emperor Jones*, Vol. 4, pages 357-382

## BACON, *Of Adversity* *continued*

Synge, *Riders to the Sea*, Vol. 4, pages 342–352

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298

Xenophon, “March to the Sea,” Vol. 6, pages 196–222

## *Of Love*

Vol. 10, pages 351–352

### SUGGESTED READINGS IN THE *Syntopicon*

LOVE, Vol. 2, pages 1051–1082, especially

Topic 1e: The intensity and power of love: its increase  
or decrease; its constructive or destructive force

Topic 2a: Lustful, sexual, or selfish love: concupiscent love

Topic 2b: Friendly, tender, or altruistic love: fraternal love

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Phaedrus*, pages 115–141; *Symposium*, pages 149–173

Aristotle, Vol. 9, *Nicomachean Ethics*, Bks. VIII–IX, pages  
406–426

Augustine, Vol. 18, *Confessions*, Bk. VIII, pages 55–61

Dante, Vol. 21, *Divine Comedy*, Purgatory, Cantos XVI–XVII,  
pages 76–79

Shakespeare, Vol. 26, *Much Ado About Nothing*, pages 503–531;  
*As You Like It*, pages 597–626; Vol. 27, *Othello*, pages  
205–243

Spinoza, Vol. 31, *Ethics*, Part III, Props. 15–50, pages 401–411;  
Prop. 59, page 417

Goethe, Vol. 47, *Faust*, First Part, pages 63–93, 108–114

Tolstoy, Vol. 51, *War and Peace*, Bk. 6, Chap. II, pages  
236–237; Chaps. XVI–XVII, pages 257–260; Chap. XIX, pages  
262–263; Chaps. XXI–XXIV, pages 264–271; Bk. 8,  
Chaps. X–XXII, pages 320–341; Bk. 10, Chaps. XXXVI–XXXVII,  
pages 461–465; Bk. 11, Chaps. XXXI–XXXII, pages  
522–527; Bk. 12, Chaps. XIV–XVI, pages 555–562

Dostoevsky, Vol. 52 *Brothers Karamazov*, Part II, Bk. VI, pages  
146–170; Part III, Bk. VII, Chap. 4, pages 189–191

Freud, Vol. 54, *Civilization and Its Discontents*, pages 767–802

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2, pages 511–520

Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551

Apuleius, “Cupid and Psyche,” Vol. 3, pages 197–212

Balzac, *Passion in the Desert*, Vol. 3, pages 436–447



- Chekhov, *Darling*, Vol. 3, pages 452–462  
 Cicero, *On Friendship*, Vol. 10, pages 286–316  
 Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641  
 Dostoevsky, *White Nights*, Vol. 3, pages 276–319  
 Eliot, G., *Lifted Veil*, Vol. 3, pages 157–193  
 Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367  
 Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152  
 Molière, *Misanthrope*, Vol. 4, pages 6–51  
 Sheridan, *School for Scandal*, Vol. 4, pages 85–159  
 Singer, *Spinoza of Market Street*, Vol. 3, pages 446–480  
 Tolstoy, *What Men Live By*, Vol. 3, pages 707–727  
 Turgenev, *First Love*, Vol. 3, pages 217–271  
 Wilde, *Happy Prince*, Vol. 2, pages 261–268

## Of Friendship

Vol. 10, pages 353–358

### SUGGESTED READINGS IN THE *Syntopicon*

- HONOR, Vol. 2, pages 728–748, especially  
     Topic 2e: Honor as the pledge of friendship: the codes  
         of honor among social equals  
 LOVE, Vol. 2, pages 1051–1082, especially  
     Topic 2b: Friendly, tender, or altruistic love: fraternal love  
     Topic 3a: Friendship and love in relation to virtue  
         and happiness  
     Topic 3d: The heroism of friendship and the sacrifices of love  
 TRUTH, Vol. 3, pages 915–938, especially  
     Topic 8c: Truth in relation to love and friendship: the pleasant  
         and the unpleasant truth

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Homer, Vol. 4, *Iliad*, Bks. XVI–XVIII, pages 112–136; Bk. XXIII,  
     pages 161–170  
 Plato, Vol. 7, *Lysis*, pages 14–25  
 Aristotle, Vol. 9, *Nicomachean Ethics*, Bks. VIII–IX,  
     pages 406–426  
 Augustine, Vol. 18, *Confessions*, Bk. VII, pages 43–52  
 Montaigne, Vol. 25, *Of Friendship*, pages 82–88  
 Spinoza, Vol. 31, *Ethics*, Part IV, Props. 70–73, pages 445–447;  
     Appendix I–XVII, pages 447–448  
 Melville, Vol. 48, *Moby Dick*, Chaps. 3–4, pages 8–22; Chap. 10,  
     pages 36–39  
 Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. XIII,  
     pages 554–555

## BACON, *Of Friendship* *continued*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anderson, *I'm a Fool*, Vol. 2, pages 511–520  
 Cicero, *On Friendship*, Vol. 10, pages 286–316  
 Kipling, *Mowgli's Brothers*, Vol. 2, pages 126–141  
 La Bruyère, *Characters*, Vol. 6, pages 102–105  
 Maupassant, *Two Friends*, Vol. 2, pages 159–164  
 Molière, *Misanthrope*, Vol. 4, pages 6–51  
 Scott, *Two Drovers*, Vol. 2, pages 182–205  
 Wilde, *Happy Prince*, Vol. 2, pages 261–268

## *Of Anger*

Vol. 10, pages 359–360

### SUGGESTED READINGS IN THE *Syntopicon*

- EMOTION, Vol. 2, pages 413–436, especially  
     Topic 2a: Definitions of particular passions  
     Topic 2b: The order and connection of the passions  
 SIN, Vol. 3, pages 753–773, especially  
     Topic 2c(1): The classification and order of mortal sins

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Homer, Vol. 4, *Iliad*, Bk. I, pages 3–9; Bks. XVIII–XXIV, pages 130–179  
 Sophocles, Vol. 5, *Ajax*, pages 143–155  
 Plato, Vol. 7, *Euthyphro*, pages 193–194  
 Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. II, Chaps. 5–9, pages 351–355; *Rhetoric*, Bk. II, Chaps. 2–4, pages 623–626  
 Plotinus, Vol. 17, *Fourth Ennead*, Fourth Tractate, pages 172–173  
 Dante, Vol. 21, *Divine Comedy*, Hell, Canto VII, pages 9–10; Purgatory, Canto XVI, pages 76–78  
 Hobbes, Vol. 23, *Leviathan*, Part I, Chap. 6, pages 61–65  
 Montaigne, Vol. 25, *Of Anger*, pages 344–347  
 Shakespeare, Vol. 27, *King Lear*, pages 244–283; *Timon of Athens*, pages 393–420  
 Spinoza, Vol. 31, *Ethics*, Part IV, Props. 34–37, pages 432–436; Props. 45–46, page 438  
 Milton, Vol. 32, *Paradise Lost*, Bk. I, pages 93–110  
 Locke, Vol. 35, *Essay Concerning Human Understanding*, Bk. II, Chap. XX, page 177  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXIV, pages 717–718

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3,  
pages 371–392

Plutarch, *Contentment*, Vol. 10, pages 264–281

Poe, *Tell-Tale Heart*, Vol. 2, pages 273–277

Scott, *Two Drovers*, Vol. 2, pages 182–205

For other works by Bacon in *Great Books of the Western World*,  
see Vol. 30

## HONORÉ DE BALZAC, 1799–1850

### *A Passion in the Desert*

Vol. 3, pages 436–447

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 2, pages 19–49, especially

Topic 1a(1): Animal sensitivity: its degrees and differentiations

Topic 1c(2): Comparison of animal with human intelligence

Topic 12a: The taming of animals

Topic 13: The attribution of human qualities or virtues  
to animals: personification in allegory and satire

EMOTION, Vol. 2, pages 413–436, especially

Topic 1c: Instinctive emotional reactions in animals and men

Topic 5b: The acquisition and retention of power: love or fear

SIGN AND SYMBOL, Vol. 3, pages 730–752, especially

Topic 1c: The things of nature functioning symbolically:  
the book of nature

Topic 3a: Verbal ambiguity: indefiniteness or multiplicity  
of meaning

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 4, *Odyssey*, Bk. XVII, lines 290–327, page 280

Aristotle, Vol. 9, *History of Animals*, Bk. IX, Chap. 1,  
pages 133–136; Chap. 41, pages 154–155; *Nicomachean*  
*Ethics*, Bk. VI, Chap. 7, page 390

Montaigne, Vol. 25, *Of Cruelty*, pages 206–208; *Apology*  
*for Raimond de Sebonde*, page 208–294

Swift, Vol. 36, *Gulliver's Travels*, Part IV, pages 135–184

Melville, Vol. 48, *Moby Dick*, Chaps. 132–135, pages 394–419

Darwin, Vol. 49, *Descent of Man*, Part I, Chaps. III–IV,  
pages 292–309 and *passim*

BALZAC, *A Passion in the Desert*  
continued

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anderson, *I'm a Fool*, Vol. 2, pages 511–520  
 Apuleius, "Cupid and Psyche," Vol. 3, pages 197–212  
 Bacon, *Sphinx*, Vol. 8, pages 2–4; *Of Love*, Vol. 10, pages 351–352  
 Emerson, *Thoreau*, Vol. 6, pages 150–165  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3,  
 pages 371–392  
 Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367  
 Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152  
 Huxley, *On the Relations of Man to the Lower Animals*,  
 Vol. 8, pages 160–204  
 Kipling, *Mowgli's Brothers*, Vol. 2, pages 126–141  
 Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525

CLAUDE BERNARD, 1813–1878

*Experimental Considerations Common to Living Things  
and Inorganic Bodies*

Vol. 8, pages 266–290

SUGGESTED READINGS IN THE *Syntopicon*

- ANIMAL, Vol. 2, pages 19–49, especially  
 Topic 1e: The conception of the animal as a machine  
 or automaton  
 CAUSE, Vol. 2, pages 155–178, especially  
 Topic 2: Comparison of causes in animate and inanimate  
 nature  
 Topic 5b: Cause in philosophical and scientific method:  
 the role of causes in definition, demonstration,  
 experiment, hypothesis  
 EXPERIENCE, Vol. 2, pages 468–485, especially  
 Topic 5: The theory of experimentation in scientific method  
 HYPOTHESIS, Vol. 2, pages 749–760, especially  
 Topic 4: The role of hypotheses in science

LIFE AND DEATH, Vol. 2, pages 1013–1034, especially

Topic 2: Continuity or discontinuity between living and non-living things: comparison of vital powers and activities with the potentialities and motions of inert bodies

MECHANICS, Vol. 3, pages 80–112, especially

Topic 4c: The mechanistic account of the phenomena of life

MEDICINE, Vol. 3, pages 113–132, especially

Topic 2a: The scientific foundations of the art of medicine: the contrast between the empiric and the artist in medicine

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Hippocrates, Vol. 10, *Oath*, page xiii; *On Ancient Medicine*, pages 1–5

Galen, Vol. 10, *On the Natural Faculties*, Bk. I, pages 173–183

Descartes, Vol. 31, *Discourse on Method*, Part V, pages 56–60

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*, Preface, pages 1–2; Bk. III, pages 270–271

James, W., Vol. 53, *Principles of Psychology*, Chap. V, pages 84–95

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture 35, page 884

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97–104; *Sacred Beetle*, pages 105–119

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8, pages 160–204

Pavlov, *Scientific Study of the So-Called Psychical Processes in the Higher Animals*, Vol. 8, pages 294–309

Wohler, *On the Artificial Production of Urea*, Vol. 8, pages 312–314

## KEES BOEKE, 1884–

### *Cosmic View*

Vol. 8, pages 600–644

#### SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 2, pages 400–412, especially

Topic 3a: Element and atom: qualitative and quantitative indivisibility

BOEKE, *Cosmic View**continued*

INFINITY, Vol. 2, pages 816–834, especially

Topic 3: The infinite in quantity

Topic 4b: The infinite divisibility of matter: the issue  
concerning atoms

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 5a: The art of measurement

QUANTITY, Vol. 3, pages 527–545

WORLD, Vol. 3, pages 1118–1140, especially

Topic 2: The universe and man: macrocosm and microcosm

Topic 5: The number of worlds: the uniqueness of this world;  
the possibility or actuality of other worldsTopic 7: The space of the world: astronomical theories  
concerning the size or extent of the universeRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Protagoras*, pages 38–64; *Timaeus*, pages 442–477Pascal, Vol. 33, *Pensées*, Sect. II, pages 181–184; *On Geometrical  
Demonstration*, pages 434–439Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
pages 8–11Fourier, Vol. 45, *Analytical Theory of Heat*, Chap. II, Sect. IX,  
pages 249–251Faraday, Vol. 45, *Experimental Researches in Electricity*,  
pages 850–855RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Campbell, *Measurement*, Vol. 9, pages 204–221Epicurus, *Letter to Herodotus*, Vol. 10, pages 216–229Galileo, *Starry Messenger*, Vol. 8, pages 330–355Haldane, *On Being the Right Size*, Vol. 8, pages 149–154Kasner and Newman, *New Names for Old*, Vol. 9, pages 121–136;  
*Beyond the Googol*, pages 137–162Santayana, *Lucretius*, Vol. 10, pages 365–390Voltaire, *Micromégas*, Vol. 2, pages 241–256; “English Men  
and Ideas,” Vol. 7, pages 332–378

## SIR THOMAS BROWNE, 1605-1682

## "Immortality"

from *Urn-Burial*

Vol. 10, pages 575-580

SUGGESTED READINGS IN THE *Syntopicon*

IMMORTALITY, Vol. 2, pages 784-804, especially

Topic 1: The desire for immortality: the fear of death

Topic 6b: Enduring fame: survival in the memory

LIFE AND DEATH, Vol. 2, pages 1013-1034, especially

Topic 8d: The ceremonies of death: the rites of burial in war  
and peaceRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Homer, Vol. 4, *Iliad*, Bk. XXIV, pages 171-179Aeschylus, Vol. 5, *Choephoroe*, pages 70-80Sophocles, Vol. 5, *Antigone*, pages 131-142Euripides, Vol. 5, *Alcestis*, pages 237-247Herodotus, Vol. 6, *History*, Ninth Book, pages 305-306Plato, Vol. 7, *Symposium*, pages 165-167; *Phaedo*, pages 230-235Montaigne, Vol. 25, *That to Study Philosophy Is to Learn to Die*,  
pages 33-36; *Apology for Raimond de Sebonde*,  
pages 264-268Shakespeare, Vol. 27, *Hamlet*, pages 29-72; *Winter's Tale*,  
pages 489-523Bacon, Vol. 30, *Advancement of Learning*, First Book,  
pages 27-28RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Death*, Vol. 10, pages 348-349Butler, "Customs and Opinions of the Erewhonians," Vol. 2,  
pages 483-506Cicero, *On Old Age*, Vol. 10, pages 317-343Emerson, *Thoreau*, Vol. 6, pages 150-165Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10,  
pages 565-570Maupassant, *Two Friends*, Vol. 2, pages 159-164Poe, *Masque of the Red Death*, Vol. 2, pages 278-283Synge, *Riders to the Sea*, Vol. 4, pages 342-352Tolstoy, *Death of Ivan Ilyitch*, Vol. 3, pages 646-699Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174-183

## IVAN BUNIN, 1870–1953

*The Gentleman from San Francisco*

Vol. 3, pages 102–123

SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 2, pages 684–710, especially

Topic 2b(1): The contribution of the goods of fortune to happiness: wealth, health, longevity

Topic 4b: The attainability of happiness: the fear of death and the tragic view of human life

Topic 5a: The happiness of the individual in relation to the happiness or good of other men

OPPOSITION, Vol. 3, pages 323–341, especially

Topic 4e: Conflict in human life: opposed types of men and modes of life

Topic 5b: The class war: the opposition of the rich and the poor, the propertied and the propertyless, capital and labor, producers and consumers

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 10a: The nature of wealth as a good: its place in the order of goods and its relation to happiness

Topic 10c: Temperance and intemperance with respect to wealth: liberality, magnificence, miserliness, avarice

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bk. I, pages 295–310Tacitus, Vol. 15, *Annals*, Bk. II, page 31; Bk. III, pages 57–58Goethe, Vol. 47, *Faust*, First Part, pages 37–38; Second Part, Act I, pages 146–151Marx, Vol. 50, *Capital*, Part II, Chap. IV, pages 71–73; Part VII, Chap. XXIV, pages 292–295; Marx and Engels, *Manifesto of the Communist Party*, Chap. II, pages 425–427RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Anderson, *I'm a Fool*, Vol. 2, pages 511–520Anonymus, *Aucassin and Nicolette*, Vol. 2, pages 523–551Bacon, *Of Riches*, Vol. 7, pages 25–27Cicero, *On Old Age*, Vol. 10, pages 317–343Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397–431Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367Hume, *Of Money*, Vol. 7, pages 62–71Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525



- O'Neill, *Emperor Jones*, Vol. 4, pages 357–382  
 Plutarch, *Contentment*, Vol. 10, pages 264–281  
 Pushkin, *Queen of Spades*, Vol. 3, pages 484–507  
 Synge, *Riders to the Sea*, Vol. 4, pages 342–352  
 Tolstoy, *What Men Live By*, Vol. 3, pages 707–727  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

## EDMUND BURKE, 1729–1797

### *Letter to the Sheriffs of Bristol*

Vol. 7, pages 237–271

#### SUGGESTED READINGS IN THE *Syntopicon*

- GOVERNMENT, Vol. 2, pages 637–664, especially  
     Topic 5*b*: The government of dependencies: colonial  
                     government; the government of conquered peoples  
 JUSTICE, Vol. 2, pages 850–879, especially  
     Topic 6*c*: The inalienability of natural rights: their violation  
                     by tyranny and despotism  
     Topic 9*b*: Justice as the moral principle of political  
                     organization: the bond of men in states  
 LAW, Vol. 2, pages 962–990, especially  
     Topic 7*d*: Tyranny and treason or sedition as illegal acts:  
                     the use of force without authority  
 LIBERTY, Vol. 2, pages 991–1012, especially  
     Topic 6*c*: The struggle for sovereign independence against  
                     the yoke of imperialism or colonial subjugation  
 REVOLUTION, Vol. 3, pages 626–644, especially  
     Topic 6: The justice of revolution  
     Topic 7: Empire and revolution: the justification of colonial  
                     rebellion and the defense of imperialism  
 WAR AND PEACE, Vol. 3, pages 1010–1037, especially  
     Topic 4*b*: The factors responsible for civil strife  
     Topic 11*b*: Justice and fraternity as principles of peace  
                     among men

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Thucydides, Vol. 6, *History of the Peloponnesian War*,  
     Third Book, Chap. IX, pages 424–429  
 Machiavelli, Vol. 23, *Prince*, Chaps. IV–IX, pages 7–16

**BURKE, *Letter to the Sheriffs of Bristol***  
*continued*

- Smith, Vol. 39, *Wealth of Nations*, Bk. IV, Chap. VII,  
 pages 260–279  
 Kant, Vol. 42, *Science of Right*, Second Part, pages 439–441  
*Constitution of the United States of America*, Vol. 43, Art. I,  
 Sect. 9, page 13; Art. III, Sect. 3, pages 15–16;  
 Amendments I–X, pages 17–18  
 Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 84, pages 251–256  
 Mill, J. S., Vol. 43, *Representative Government*, Chaps. 17–18,  
 pages 428–442

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

- Bacon, *Of Seditions and Troubles*, Vol. 7, pages 12–17  
 Calhoun, “Concurrent Majority,” Vol. 7, pages 276–290  
 Carlyle, *Hero as King*, Vol. 6, pages 110–145  
 Great Documents, *Virginia Declaration of Rights*, Vol. 6, pages  
 415–417; *Declaration of Independence*, pages 418–421;  
*Declaration of the Rights of Man and of the Citizen*,  
 pages 412–414  
 Jefferson, “Virginia Constitution,” Vol. 6, pages 502–517;  
*First Inaugural Address*, pages 518–521  
 Lincoln, *First Inaugural Address*, Vol. 6, pages 747–755  
 Paine, “A Call to Patriots—December 23, 1776,” Vol. 6,  
 pages 461–468  
 Washington, *Farewell Address*, Vol. 6, pages 481–497

**JOHN BAGNELL BURY, 1861–1927**

*Herodotus*

Vol. 6, pages 364–383

**SUGGESTED READINGS IN THE *Syntopicon***

- CUSTOM AND CONVENTION**, Vol. 2, pages 268–285, especially  
 Topic 3: The conflict of customs: their variation from place  
 to place  
**HISTORY**, Vol. 2, pages 711–727, especially  
 Topic 1: History as knowledge and as literature: its kinds  
 and divisions; its distinction from poetry, myth,  
 philosophy, and science  
 Topic 3: The writing of history: research and narration

Topic 4a(2): Material forces in history: economic, physical,  
and geographic factors

Topic 5a: The relation of the gods or God to human history:  
the dispensations of providence

TIME, Vol. 3, pages 896-914, especially

Topic 8: Historical time

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 4, *Iliad*, Bks. I-II, pages 3-18

Aeschylus, Vol. 5, *Prometheus Bound*, pages 40-51; *Agamemnon*,  
pages 52-69; *Eumenides*, pages 81-91

Thucydides, Vol. 6, *History of the Peloponnesian War*, First Book,  
Chap. I, pages 349-355

Aristotle, Vol. 9, *On Poetics*, Chap. 9, page 686

Plutarch, Vol. 14, *Pericles*, pages 121-141

Bacon, Vol. 30, *Advancement of Learning*, Second Book,  
pages 32-39

Fielding, Vol. 37, *Tom Jones*, Bk. II, Chap. 1, pages 19-20;  
Bk. VII, Chap. 1, pages 152-155, Bk. IX, Chap. 1,  
pages 189-191

Gibbon, Vol. 40, *Decline and Fall of the Roman Empire*, Chaps.  
IX-X, pages 58-98, Chap. XXVI, pages 409-415; Vol. 41,  
Chap. XLVIII, pages 161-163

Melville, Vol. 48, *Moby Dick*, Extracts, pages vi-xx; Chap. 45,  
pages 150-156; Chaps. 55-57, pages 195-203; Chaps. 82-83,  
pages 267-271

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

De Quincey, *Literature of Knowledge and Literature of Power*;  
Vol. 5, pages 358-366

Hume, *Of the Study of History*, Vol. 7, pages 89-92

Lucian, *Way to Write History*, Vol. 6, pages 357-406

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65-89

For Herodotus' *History* in *Great Books of the Western World*,  
see Vol. 6, pages 1-314

## SAMUEL BUTLER, 1835–1902

## “Customs and Opinions of the Erewhonians”

from *Erewhon*

Vol. 2, pages 483–506

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 2, pages 268–285, especially

Topic 3: The conflict of customs: their variation from place to place

Topic 6*b*: The force of custom with respect to lawTopic 7*d*: The influence of custom on the liberty of the individual

JUSTICE, Vol. 2, pages 850–879, especially

Topic 1*f*: Justice as a custom or moral sentiment based on considerations of utilityTopic 9*c*: The criteria of justice in various forms of government and diverse constitutions

LAW, Vol. 2, pages 962–990, especially

Topic 5*f*: The relation of positive law to customTopic 6*e*(1): The nature and causes of crimeTopic 6*e*(3): The punishment of crimeRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristophanes, Vol. 5, *Wasps*, pages 507–525Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. V, Chaps. 1–2, pages 376–378; Chaps. 6–8, pages 381–384Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Chaps. 52–57, pages 60–66Bacon, Vol. 30, *New Atlantis*, pages 200–203, 207–208Swift, Vol. 36, *Gulliver's Travels*, Part IV, pages 135–184RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Custom and Education*, Vol. 7, pages 18–19; *Of Death*, Vol. 10, pages 348–349

Dickens, “Full and Faithful Report of the Memorable Trial of Bardell Against Pickwick,” Vol. 2, pages 391–448

Great Documents, *Declaration of Independence*, Vol. 6, pages 418–421; *Universal Declaration of Human Rights*, pages 452–456Ibsen, *Enemy of the People*, Vol. 4, pages 164–246Molière, *Misanthrope*, Vol. 4, pages 6–51; *Doctor in Spite of Himself*, pages 52–81

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126–136

Sheridan, *School for Scandal*, Vol. 4, pages 85–159

Thoreau, *Civil Disobedience*, Vol. 6, pages 695–713

Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

For Butler's translations of *The Iliad* and *The Odyssey* in *Great Books of the Western World*, see Vol. 4

## JOHN C. CALHOUN, 1782–1850

### “The Concurrent Majority”

from *A Disquisition on Government*

Vol. 7, pages 276–290

#### SUGGESTED READINGS IN THE *Syntopicon*

CONSTITUTION, Vol. 2, pages 233–251, especially

Topic 9b: Types of representation: diverse methods of selecting representatives

DEMOCRACY, Vol. 2, pages 303–322, especially

Topic 2a: Lawless mob-rule: the tyranny of the majority

Topic 5b(1): Majority rule and minority or proportional representation

Topic 5c: The distribution of functions and powers: checks and balances in representative democracy

GOVERNMENT, Vol. 2, pages 637–664, especially

Topic 1a: The origin and necessity of government: the issue concerning anarchy

Topic 1h: Self-government: expressions of the popular will; elections, voting

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Laws*, Bk. VI, pages 697–705

Aristotle, Vol. 9, *Politics*, Bk. I, Chap. 2, pages 445–446; Bk. III, Chaps. 1–5, pages 471–475

Hobbes, Vol. 23, *Leviathan*, Part I, Chaps. 13–14, pages 84–87

Rousseau, Vol. 38, *Social Contract*, Bk. IV, Chaps. 4–7, pages 428–435

Smith, Vol. 39, *Wealth of Nations*, Bk. IV, Chap. VII, pages 269–271

*Constitution of the United States of America*, Vol. 43, pages 11–20

Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 41–51, pages 132–165; No. 85, pages 256–259

## CALHOUN, "The Concurrent Majority"

*continued*

Mill, J. S., Vol. 43, *Representative Government*, Chaps. 6-7,  
pages 366-380

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, Chaps. IV-V,  
pages 680-684

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, "United States in 1800," Vol. 6, pages 322-359

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237-271

Ibsen, *Enemy of the People*, Vol. 4, pages 164-246

Jefferson, "Virginia Constitution," Vol. 6, pages 502-517

Lincoln, *First Inaugural Address*, Vol. 6, pages 747-765

Thoreau, *Civil Disobedience*, Vol. 6, pages 695-713

Tocqueville, "Observations on American Life and Government,"  
Vol. 6, pages 564-690

Washington, *Farewell Address*, Vol. 6, pages 484-497

## TOMMASO CAMPANELLA, 1568-1639

## "Arguments for and against Galileo"

from *The Defense of Galileo*

Vol. 8, pages 359-364

SUGGESTED READINGS IN THE *Syntopicon*

ASTRONOMY, Vol. 2, pages 87-111, especially

Topic 5: Astronomy and cosmology: the theory of the world  
or universe as reflecting astronomical conceptions

Topic 6: Astronomy and theology: astronomy as affecting  
views of God, creation, the divine plan, and the moral  
hierarchy

Topic 13: The history of astronomy

SCIENCE, Vol. 3, pages 682-705, especially

Topic 1b: Science as the discipline of experimental inquiry  
and the organization of experimental knowledge:  
the scientific spirit

Topic 2a: The relation between science and religion:  
the conception of sacred theology as a science

Topic 6b: The place of science in society: the social conditions  
favorable to the advancement of science

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *On the Heavens*, pages 359–405

Ptolemy, Vol. 16, *Almagest*, Bk. I, pages 7–12

Copernicus, Vol. 16, *On the Revolutions of the Heavenly Spheres*, Introduction–Bk. I, pages 505–545

Kepler, Vol. 16, *Epitome of Copernican Astronomy*, Bk. IV, pages 853–854, 888–893, 915–916, 929–933

Galileo, Vol. 28, *Dialogues Concerning the Two New Sciences*, pages 127–260

Descartes, Vol. 31, *Discourse on Method*, Parts V–VI, pages 54–67

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Truth*, Vol. 10, pages 346–347

Galileo, *Starry Messenger*, Vol. 8, pages 330–355

Voltaire, “English Men and Ideas,” Vol. 7, pages 332–378

For Galileo’s *Dialogues Concerning the Two New Sciences* in *Great Books of the Western World*, see Vol. 28

## NORMAN ROBERT CAMPBELL, 1880–1949

### *Measurement*

Vol. 9, pages 204–221

SUGGESTED READINGS IN THE *Syntopicon*

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 2*b*: The being of mathematical objects: their real, ideal, or mental existence

Topic 5*a*: The art of measurement

MECHANICS, Vol. 3, pages 80–112, especially

Topic 3*a*: Number and the continuum: the theory of measurement

QUANTITY, Vol. 3, pages 527–545, especially

Topic 6*b*: Mathematical procedures in measurement: superposition, congruence, ratio and proportion; parameters and coordinates

Topic 6*c*: Physical procedures in measurement: experiment and observation; clocks, rules, balances

## CAMPBELL, *Measurement* *continued*

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Republic*, Bk. VII, pages 391–398  
 Euclid, Vol. 11, *Elements*, Bk. V, pages 81–98  
 Nicomachus, Vol. 11, *Introduction to Arithmetic*, Bk. I,  
 pages 811–817  
 Berkeley, Vol. 35, *Principles of Human Knowledge*, pages 436–439

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Sphinx*, Vol. 8, pages 2–4  
 Boeke, *Cosmic View*, Vol. 8, pages 442–446  
 Dantzig, *Fingerprints*, Vol. 9, pages 165–177; *Empty Column*,  
 pages 178–189  
 Einstein and Infeld, “Rise and Decline of Classical Physics,”  
 Vol. 8, pages 490–560  
 Kasner and Newman, *New Names for Old*, Vol. 9, pages 121–136;  
*Beyond the Googol*, pages 137–162  
 Russell, *Definition of Number*, Vol. 9, pages 111–117  
 Voltaire, *Micromégas*, Vol. 2, pages 241–256

## *Numerical Laws and the Use of Mathematics in Science* Vol. 9, pages 222–238

### SUGGESTED READINGS IN THE *Syntopicon*

- MATHEMATICS, Vol. 3, pages 42–62, especially  
 Topic 5: The applications of mathematics to physical  
 phenomena: the utility of mathematics  
 MECHANICS, Vol. 3, pages 80–112, especially  
 Topic 3: The use of mathematics in mechanics: the dependence  
 of progress in mechanics on mathematical discovery  
 PHYSICS, Vol. 3, pages 363–376, especially  
 Topic 3: The role of mathematics in the natural sciences:  
 observation and measurement in relation  
 to mathematical formulations  
 SCIENCE, Vol. 3, pages 682–705, especially  
 Topic 5c: The use of mathematics in science: calculation  
 and measurement

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Timaeus*, pages 442–477  
 Galileo, Vol. 28, *Dialogues Concerning the Two New Sciences*,  
 Third Day, pages 197–237



- Bacon, Vol. 30, *Novum Organum*, First Book, pages 107–136  
 Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
 Bk. II, Sects. I–III, pages 159–189  
 Kant, Vol. 42, *Critique of Pure Reason*, pages 69–72

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Einstein and Infeld, "Rise and Decline of Classical Physics,"  
 Vol. 8, pages 490–560  
 Euler, *Seven Bridges of Königsberg*, Vol. 9, pages 193–201  
 Forsyth, *Mathematics in Life and Thought*, Vol. 9, pages 26–46  
 Haldane, *On Being the Right Size*, Vol. 8, pages 149–154  
 Helmholtz, *On the Conservation of Force*, Vol. 8, pages 451–484  
 Mendeleev, "Genesis of a Law of Nature," Vol. 8, pages 442–446  
 Poincaré, *Mathematical Creation*, Vol. 9, pages 294–304  
 Russell, *Study of Mathematics*, Vol. 9, pages 84–94  
 Whitehead, "On Mathematical Method," Vol. 9, pages 51–67;  
*On the Nature of a Calculus*, pages 68–78

## THOMAS CARLYLE, 1795–1881

### *The Hero as King*

Vol. 6, pages 110–145

SUGGESTED READINGS IN THE *Syntopicon*

- ARISTOCRACY, Vol. 2, pages 50–63, especially  
 Topic 1a: Aristocracy as a good form of government  
 Topic 4: Aristocracy and the issue of rule by men as opposed  
 to rule by law  
 HISTORY, Vol. 2, pages 711–727, especially  
 Topic 4a(4): The role of the individual in history: the great  
 man, hero, or leader  
 HONOR, Vol. 2, pages 728–748, especially  
 Topic 3a: The reaction of the community to its good or great  
 men  
 Topic 5b: Hero-worship: the exaltation of leaders  
 Topic 5d: The estimation of the role of the hero in history  
 LAW, Vol. 2, pages 962–990, especially  
 Topic 6b: The exemption of the sovereign person  
 from the coercive force of law

CARLYLE, *The Hero as King*  
continued

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 6b: The struggle for civil liberty and economic freedom:  
the overthrow of tyrants, despots, and oppressors

MONARCHY, Vol. 3, pages 204–224, especially

Topic 2: The theory of royalty

Topic 3: The use and abuse of monarchical power

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 4, *Iliad*, pages 3–179

Sophocles, Vol. 5, *Oedipus the King*, pages 99–113

Plato, Vol. 7, *Republic*, Bks. V–VI, pages 369–383; *Statesman*,  
pages 598–604

Aristotle, Vol. 9, *Politics*, Bk. III, Chaps. 14–18, pages 483–487

Virgil, Vol. 13, *Aeneid*, pages 103–379

Machiavelli, Vol. 23, *Prince*, pages 1–37, especially Chaps. 15–21,  
pages 22–33

Hobbes, Vol. 23, *Leviathan*, Part II, Chap. 29, pages 149–153

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bks. I–II,  
pages 1–126

Shakespeare, Vol. 26, *King Henry VI*, First Part, pages 1–32;  
*King Henry VI*, Second Part, pages 33–68; *King Henry VI*,  
Third Part, pages 69–104; *King Richard III*, pages 105–148;  
*King Richard II*, pages 320–351; *King Henry IV*, First Part,  
pages 434–466; *King Henry IV*, Second Part, pages 467–502;  
*King Henry V*, pages 532–567; *Julius Caesar*, pages 568–596;  
Vol. 27, *Antony and Cleopatra*, pages 311–350; *Coriolanus*,  
pages 351–392

Locke, Vol. 35, *Concerning Civil Government*, Chap. VII, pages  
44–46; Chap. VIII, pages 48–51; Chap. XIV, pages 62–64;  
Chaps. XVII–XIX, pages 70–81

Hegel, Vol. 46, *Philosophy of History*, Introduction III, pages  
162–170; Second Part, pages 280–283; Fourth Part, pages  
360–362

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 675–696

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7, pages 9–11

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237–271

Emerson, *Self-Reliance*, Vol. 10, pages 525–545

Galton, “Classification of Human Ability,” Vol. 8, pages 227–261

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171

Hume, *Of the Study of History*, Vol. 7, pages 89–92

- Ibsen, *Enemy of the People*, Vol. 4, pages 164-246  
 James, W., *Great Men and Their Environment*, Vol. 7, pages 171-194  
 Jefferson, "Biographical Sketches," Vol. 6, pages 522-528  
 Macaulay, *Machiavelli*, Vol. 7, pages 295-329  
 O'Neill, *Emperor Jones*, Vol. 4, pages 353-382  
 Shaw, *Man of Destiny*, Vol. 4, pages 300-338  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274-298  
 Washington, *Circular Letter to the Governors of All the States on Disbanding the Army*, Vol. 6, pages 474-483; *Farewell Address*, pages 484-497  
 Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174-183

## RACHEL L. CARSON, 1907-1964

### *The Sunless Sea*

Vol. 8, pages 132-146

#### SUGGESTED READINGS IN THE *Syntopicon*

- ANIMALS, Vol. 2, pages 19-49, especially  
 Topic 11: The habitat of animals  
 EVOLUTION, Vol. 2, pages 451-467, especially  
 Topic 5a: The struggle for existence: its causes and consequences  
 Topic 6b: The geographical distribution of the forms of life in relation to the genealogy of existing species  
 SCIENCE, Vol. 3, pages 682-705, especially  
 Topic 1b: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit  
 Topic 2b: The comparison of science with poetry and history

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Phaedrus*, pages 138-140  
 Aristotle, Vol. 9, *History of Animals*, Bks. V-VI, pages 73-89; Bk. VIII, pages 115-132; Bk. IX, pages 110-144  
 Darwin, Vol. 49, *Origin of Species*, Chaps. III-IV, pages 32-64; Chaps. XII-XIII, pages 181-201

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Conrad, *Youth*, Vol. 2, pages 210-236  
 Crane, *Open Boat*, Vol. 3, pages 5-26  
 Darwin, *Autobiography*, Vol. 8, pages 47-93

CARSON, *The Sunless Sea*  
continued

- Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97–104;  
*Sacred Beetle*, pages 105–119  
 Haldane, *On Being the Right Size*, Vol. 8, pages 149–154  
 Huxley, *On the Relations of Man to the Lower Animals*,  
 Vol. 8, pages 160–204; *On a Piece of Chalk*, Vol. 8, pages 205–222  
 Lyell, "Geological Evolution," Vol. 8, pages 319–324  
 Malthus, "Principle of Population," Vol. 7, pages 502–530

ANTON CHEKHOV, 1860–1904

*The Darling*

Vol. 3, pages 452–462

SUGGESTED READINGS IN THE *Syntopicon*

- CHANCE, Vol. 2, pages 179–192, especially  
 Topic 6a: Chance and fortune in the life of the individual  
 DESIRE, Vol. 2, pages 323–344, especially  
 Topic 2d: The satisfaction of desire: possession and enjoyment  
 Topic 4b: The attachment of desires: fixations, projections,  
 identifications, transferences  
 HAPPINESS, Vol. 2, pages 684–710, especially  
 Topic 2b(5): The importance of friendship and love  
 for happiness  
 LOVE, Vol. 2, pages 1051–1082, especially  
 Topic 1e: The intensity and power of love: its increase  
 or decrease; its constructive or destructive force

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Symposium*, pages 157–159; 164–165  
 Montaigne, Vol. 25, *Upon Some Verses of Virgil*, pages 432–433  
 Shakespeare, Vol. 26, *Romeo and Juliet*, Act II, pages 293–300

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551  
 Arnold, *Sweetness and Light*, Vol. 5, pages 42–61

- Bacon, *Of Marriage and Single Life*, Vol. 7, pages 7–8; *Of Love*, Vol. 10, pages 351–352  
 Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367  
 Plutarch, *Contentment*, Vol. 10, pages 264–281  
 Turgenyev, *First Love*, Vol. 3, pages 217–271  
 Wilde, *Happy Prince*, Vol. 2, pages 261–268

## *The Cherry Orchard*

Vol. 4, pages 249–294

### SUGGESTED READINGS IN THE *Syntopicon*

- ARISTOCRACY, Vol. 2, pages 50–63, especially  
 Topic 7: Historic and poetic exemplifications of aristocracy  
 CHANGE, Vol. 2, pages 193–217, especially  
 Topic 12b: The love and hatred of change  
 HISTORY, Vol. 2, pages 711–727, especially  
 Topic 4b: The laws and patterns of historical change: cycles, progress, evolution  
 PROGRESS, Vol. 3, pages 437–453, especially  
 Topic 5: Forces operating against social progress: emotional opposition to change or novelty; political conservatism

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aeschylus, Vol. 5, *Eumenides*, pages 81–91  
 Sophocles, Vol. 5, *Antigone*, pages 131–142  
 Montaigne, Vol. 25, *Of Vanity*, pages 462–465  
 Rousseau, Vol. 38, *Discourse on the Origin of Inequality*, pages 333–366  
 Gibbon, Vol. 40, *Decline and Fall of the Roman Empire*, General Observations, pages 632–634  
 Boswell, Vol. 44, *Life of Samuel Johnson*, pages 189–190  
 Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 675–696

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551  
 Ibsen, *Enemy of the People*, Vol. 4, pages 164–246  
 La Bruyère, *Characters*, Vol. 6, pages 102–105  
 Pater, "Art of Life," Vol. 10, pages 258–261  
 Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126–136  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298

## CICERO, 106–43 B.C.

*On Friendship*

Vol. 10, pages 286–316

SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 2, pages 728–748, especially

Topic 2e: Honor as the pledge of friendship: the codes of honor among social equals

LOVE, Vol. 2, pages 1051–1082, especially

Topic 2b(3): The types of friendship: friendships based on utility, pleasure, or virtue

Topic 3a: Friendship and love in relation to virtue and happiness

STATE, Vol. 3, pages 826–865, especially

Topic 3e: Love and justice as the bond of men in states: friendship and patriotism

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Homer, Vol. 4, *Iliad*, Bks. XVI–XVIII, pages 112–136; Bk. XXIII, pages 161–170Plato, Vol. 7, *Lysis*, pages 14–25Aristotle, Vol. 9, *Nicomachean Ethics*, Bks. VIII–X, Chap. 4, pages 406–428Montaigne, Vol. 25, *Of Friendship*, pages 82–88Cervantes, Vol. 29, *Don Quixote*, Chaps. 33–34, pages 120–131Spinoza, Vol. 31, *Ethics*, Part II, Prop. 22, page 383; Prop. 35, pages 385–386; Props. 41–44, pages 388–390; Part IV, Props. 35–36, pages 433–434Melville, Vol. 48, *Moby Dick*, Chaps. 3–4, pages 8–22; Chap. 10, pages 36–39Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. XIII, pages 554–555James, W., Vol. 53, *Principles of Psychology*, Chap. X, pages 189–191RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Followers and Friends*, Vol. 7, pages 20–21; *Of Love*, Vol. 10, pages 351–352; *Of Friendship*, pages 353–358Kipling, *Mowgli's Brothers*, Vol. 2, pages 126–141La Bruyère, *Characters*, Vol. 6, pages 102–105Maupassant, *Two Friends*, Vol. 2, pages 159–164Scott, *Two Drovers*, Vol. 2, pages 182–205

## On Old Age

Vol. 10, pages 317-343

### SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 2, pages 684-710, especially

Topic 2b(1): The contribution of the goods of fortune to happiness: wealth, health, longevity

IMMORTALITY, Vol. 2, pages 784-801, especially

Topic 1: The desire for immortality: the fear of death

LIFE AND DEATH, Vol. 2, pages 1013-1034, especially

Topic 5: Normal vitality and its impairment by disease, degeneration, and enfeeblement with age

Topic 6c: The biological characteristics of the stages of life

Topic 8c: The contemplation and fear of death: the attitude of the hero, the philosopher, the martyr

MAN, Vol. 3, pages 1-41, especially

Topic 6c: The ages of man: infancy, youth, maturity, senescence

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Oedipus at Colonus*, pages 114-130

Aristophanes, Vol. 5, *Acharnians*, page 463

Plato, Vol. 7, *Republic*, Bk. I, pages 295-297; Bk. VII, page 401

Aristotle, Vol. 9, *Rhetoric*, Bk. II, Chap. 13, page 637

Lucretius, Vol. 12, *On the Nature of Things*, Bk. II, pages 29-30; Bk. III, pages 35-36

Montaigne, Vol. 25, *That to Study Philosophy Is to Learn to Die*, pages 28-36; *Of Age*, pages 156-158; *Of the Affection of Fathers to Their Children*, pages 186-187; *All Things Have Their Season*, page 339; *Upon Some Verses of Virgil*, pages 406-408, 432-434

Shakespeare, Vol. 27, *King Lear*, pages 244-283

Swift, Vol. 36, *Gulliver's Travels*, Part III, Chap. X, pages 127-129

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 146, 360, 381, 407-408

Tolstoy, Vol. 51, *War and Peace*, Bk. 1, Chap. XXV, pages 47-51; Bk. 5, Chap. XIV, pages 220-221; Bk. 10, Chap. XVI, pages 424-426; Bk. 13, Chap. XVII, pages 584-585

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Youth and Age*, Vol. 7, pages 3-4; *Of Death*, Vol. 10, pages 348-349

Browne, "Immortality," Vol. 10, pages 575-580

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102-123

## CICERO, *On Old Age* *continued*

- Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641  
 Epictetus, *Enchiridion*, Vol. 10, pages 236–254  
 Epicurus, *Letter to Menoeceus*, Vol. 10, pages 230–233  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392  
 Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10, pages 565–570  
 Pater, "Art of Life," Vol. 10, pages 258–261  
 Plutarch, *Contentment*, Vol. 10, pages 264–281  
 Singer, *Spinoza of Market Street*, Vol. 3, pages 466–480  
 Swift, *Resolutions when I Come to be Old*, Vol. 7, page 32  
 Tolstoy, *Death of Ivan Ilyitch*, Vol. 3, pages 646–699, *Three Hermits*, pages 700–706  
 Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 171–183

## KARL VON CLAUSEWITZ, 1780–1831

### *What Is War?*

Vol. 7, pages 479–497

### SUGGESTED READINGS IN THE *Syntopicon*

- WAR AND PEACE, Vol. 3, pages 1010–1037, especially  
     Topic 1: War as the reign of force: the state of war  
         and the state of nature  
     Topic 3a: The distinction between just and unjust warfare:  
         wars of defense and wars of conquest  
     Topic 7: The inevitability of war: the political necessity  
         of military preparations

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Homer, Vol. 4, *Iliad*, pages 3–179  
 Plato, Vol. 7, *Republic*, Bk. II, pages 318–319  
 Machiavelli, Vol. 23, *Prince*, Chaps. XII–XIV, pages 17–22  
 Rabelais, Vol. 24, *Gargantua and Pantagruel*, Chaps. 25–33, pages 30–41  
 Locke, Vol. 35, *Concerning Civil Government*, Chaps. II–III, pages 25–29; Chap. XVI, pages 65–70  
 Kant, Vol. 42, *Science of Right*, Second Part, pages 452–455  
 Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 3–9, pages 33–49



Hegel, Vol. 46, *Philosophy of Right*, Third Part, Sub-sect. III, pages 107–110

Tolstoy, Vol. 51, *War and Peace*, Bk. 9, Chap. I, pages 342–344; Chaps. IX–XI, pages 358–365; Bk. 10, Chap. I, pages 389–391; Chap. XIX, pages 430–432; Chap. XXV, page 440; Bk. 11, Chaps. I–V, pages 469–476; Bk. 13, Chaps. I–X, pages 563–575; Chaps. XVII–XIX, pages 585–587; Bk. 14, Chaps. I–II, pages 588–590; Bk. 15, Chaps. IV–V, pages 618–621; First Epilogue, Chaps. I–IV, pages 645–650

Freud, Vol. 54, *Civilization and Its Discontents*, Chap. V, pages 785–789

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Dante, "On World Government," Vol. 7, pages 383–399

Great Documents, *Charter of the United Nations*, Vol. 6, pages 422–451

Hugo, "Battle with the Cannon," Vol. 2, pages 146–154

Kant, *Perpetual Peace*, Vol. 7, pages 441–475

Lincoln, *Meditation on the Divine Will*, Vol. 6, page 758

Maupassant, *Two Friends*, Vol. 2, pages 159–164

Prescott, "Land of Montezuma," Vol. 6, pages 231–243

Rousseau, *Lasting Peace Through the Federation of Europe*, Vol. 7, pages 405–436

Shaw, *Man of Destiny*, Vol. 4, pages 300–338

Washington, *Circular Letter to the Governors of All the States on Disbanding the Army*, Vol. 6, pages 474–483

## WILLIAM KINGDON CLIFFORD, 1845–1879

### *The Postulates of the Science of Space*

Vol. 9, pages 243–259

#### SUGGESTED READINGS IN THE *Syntopicon*

HYPOTHESIS, Vol. 2, pages 749–760, especially

Topic 3: The foundations of mathematics: postulates, assumptions

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 1c: The certainty and exactitude of mathematical knowledge: the *a priori* foundations of arithmetic and geometry

Topic 4b: The operations of geometry

CLIFFORD, *The Postulates of the Science of Space*  
continued

QUANTITY, Vol. 3, pages 527–545, especially

Topic 3: The magnitudes of geometry: the relations of dimensionality

Topic 3a: Straight lines: their length and their relations; angles, perpendiculars, parallels

Topic 3d: Surfaces

Topic 5a: Space: the matrix of figures and distances

SPACE, Vol. 3, pages 811–825, especially

Topic 3c: Geometrical space, its kinds and properties: spatial relationships and configurations

Topic 5: The mode of existence of geometrical objects: their character as abstractions; their relation to intelligible matter

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Physics*, Bks. III–IV, Chaps. 4–8; 1–9, pages 280–297

Euclid, Vol. 11, *Elements*, Bk. I, pages 1–29

Ptolemy, Vol. 16, *Almagest*, Bk. I, pages 5–33

Copernicus, Vol. 16, *On the Revolutions of the Heavenly Spheres*, Bk. I, pages 511–545

Descartes, Vol. 31, *Rules for the Direction of the Mind*, Rule XIV, pages 28–33

Kant, Vol. 42, *Critique of Pure Reason*, pages 211–218

James, W., Vol. 53, *Principles of Psychology*, Chap. XX, pages 540–635; Chap. XXVIII, pages 871–882

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Einstein and Infeld, “Rise and Decline of Classical Physics,” Vol. 8, pages 490–560

Poincaré, *Space*, Vol. 9, pages 265–293

Russell, *Study of Mathematics*, Vol. 9, pages 84–94; *Mathematics and the Metaphysicians*, pages 95–110

Voltaire, *Micromégas*, Vol. 2, pages 241–256; “English Men and Ideas,” Vol. 7, pages 332–378

## *The Ethics of Belief*

Vol. 10, pages 16–36

### SUGGESTED READINGS IN THE *Syntopicon*

KNOWLEDGE, Vol. 2, pages 880–920, especially

Topic 4b: Knowledge, belief, and opinion: their relation or distinction

OPINION, Vol. 3, pages 303–322, especially

Topic 2d: Reason, experience, and authority as sources of opinion

REASONING, Vol. 3, pages 546–568, especially

Topic 4a: Immediate inference: its relation to mediated inference or reasoning

Topic 5a: The fact and the reasoned fact: mere belief distinguished from belief on rational grounds

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, vol. 7, *Republic*, Bk. V, pages 370–373

Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 47–48, 60–61; *Notum Organum*, First Book, pages 109–116

Descartes, Vol. 31, *Discourse on Method*, Parts I–IV, pages 44–54

Pascal, Vol. 33, *Pensées*, Sects. III–IV, pages 205–225; *Preface to the Treatise on the Vacuum*, pages 355–358

Locke, Vol. 35, *Essay Concerning Human Understanding*, Bk. IV, Chaps. XVIII–XXI, pages 380–395

Hume, Vol. 35, *Enquiry Concerning Human Understanding*, Sects. X–XI, pages 488–503

Kant, Vol. 42, *Critique of Pure Reason*, pages 100–111

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture 35, pages 873–884

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, *Saint Thomas Aquinas*, Vol. 10, pages 422–450

Bacon, *Of Truth*, Vol. 10, pages 346–347

Dewey, "Process of Thought," Vol. 10, pages 92–213

Dickens, "Full and Faithful Report of the Memorable Trial of Bardell Against Pickwick," Vol. 2, pages 391–448

Emerson, *Montaigne; or, the Skeptic*, Vol. 10, pages 546–562

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13

Faraday, *Observations on Mental Education*, Vol. 7, pages 208–232

James, W., *Will to Believe*, Vol. 10, pages 39–57; *Sentiment of Rationality*, pages 58–87

Laplace, "Probability," Vol. 9, pages 325–338

Peirce, *Red and the Black*, Vol. 9, pages 342–348

Voltaire, "Philosophy of Common Sense," Vol. 10, pages 453–474

## JOSEPH CONRAD, 1857–1924

*Youth*

Vol. 2, pages 210–236

SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 2, pages 252–267, especially

Topic 6: The formation or training of the courageous man

EDUCATION, Vol. 2, pages 376–399, especially

Topic 5f: Learning apart from teachers and books: the role of experience

EXPERIENCE, Vol. 2, pages 468–485, especially

Topic 8: Variety of experience as an ideal of human life

HONOR, Vol. 2, pages 728–748, especially

Topic 2c: Honor as due self-esteem: magnanimity or proper pride

MAN, Vol. 3, pages 1–41, especially

Topic 6c: The ages of man: infancy, youth, maturity, senescence

MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially

Topic 4a: Memory in the life of the individual: personal identity and continuity

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plutarch, Vol. 14, *Demosthenes*, pages 691–695

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Chap. 23, pages 28–29

Montaigne, Vol. 25, *Of the Education of Children*, pages 75–76

Melville, Vol. 48, *Moby Dick*, Chap. 24, page 82; Chap. 26, pages 83–85

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2, pages 511–520

Bacon, *Of Youth and Age*, Vol. 7, pages 3–4

Crane, *Open Boat*, Vol. 3, pages 5–26

Defoe, *Robinson Crusoe*, Vol. 2, pages 5–141

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358–366

Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641

Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10, pages 565–570

Melville, *Billy Budd*, Vol. 3, pages 31–98

Turgenev, *First Love*, Vol. 3, pages 217–271

Twain, "Learning the River," Vol. 6, pages 50–98

## STEPHEN CRANE, 1871-1900

*The Open Boat*

Vol. 3, pages 5-26

SUGGESTED READINGS IN THE *Syntopicon*

CAUSE, Vol. 2, pages 155-178, especially

Topic 3: Causality and freedom

CHANCE, Vol. 2, pages 179-192, especially

Topic 2b: The relation of chance to fate, providence,  
and predestination

COURAGE, Vol. 2, pages 252-267, especially

Topic 3: The passions in the sphere of courage: fear, daring,  
anger, hope, despair

FATE, Vol. 2, pages 515-525, especially

Topic 1: The decrees of fate and the decisions of the gods

LIFE AND DEATH, Vol. 2, pages 1013-1034, especially

Topic 8a: The love of life: the instinct of self-preservation;  
the life instinct

MAN, Vol. 3, pages 1-41, especially

Topic 10d: The finiteness and insufficiency of man: his sense  
of being dependent and ordered to something  
beyond himself

WORLD, Vol. 3, pages 1118-1140, especially

Topic 6c: The rationality or intelligibility of the universe

Topic 6d: The goodness and beauty of the universe: its evil  
and imperfectionsRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Homer, Vol. 4, *Odyssey*, Bk. V, pages 208-213Euripides, Vol. 5, *Alcestis*, pages 237-247Plato, Vol. 7, *Laws*, Bk. X, pages 767-768Virgil, Vol. 13, *Aeneid*, Bk. I, pages 103-123Dante, Vol. 21, *Divine Comedy*, Hell, Canto XXVI, pages 38-39Montaigne, Vol. 25, *That the Relish of Good and Evil Depends  
in a Great Measure Upon the Opinion We Have of Them*,  
pages 115-119Shakespeare, Vol. 27, *Pericles*, Act III, Scene I, pages 433-434;*Tempest*, Act I, Scene I, pages 524-525Melville, Vol. 48, *Moby Dick*, Chap. 42, pages 144-145Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 675-696

## CRANE, *The Open Boat* *continued*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Death*, Vol. 10, pages 348–349; *Of Adversity*, page 350  
 Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123  
 Conrad, *Youth*, Vol. 2, pages 210–236  
 Defoe, *Robinson Crusoe*, Vol. 2, pages 5–121  
 De Quincey, *Literature of Knowledge and Literature of Power*,  
 Vol. 5, pages 358–366  
 Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641  
 Emerson, *Self-Reliance*, Vol. 10, pages 525–545  
 James, W., *Energies of Men*, Vol. 7, pages 157–170  
 Synge, *Riders to the Sea*, Vol. 4, pages 342–352

## JEAN DE CRÈVECOEUR, 1735–1813

### “The Making of Americans” from *Letters from an American Farmer*

Vol. 6, pages 546–559

### SUGGESTED READINGS IN THE *Syntopicon*

- DEMOCRACY, Vol. 2, pages 303–322, especially  
 Topic 4a: Liberty and equality for all under law  
 LABOR, Vol. 2, pages 921–940, especially  
 Topic 7f: The relation of economic to political freedom:  
 economic democracy  
 LIBERTY, Vol. 2, pages 991–1012, especially  
 Topic 1f: The freedom of equals under government:  
 the equality of citizenship  
 PROGRESS, Vol. 3, pages 437–453, especially  
 Topic 4c: The growth of political freedom: the achievement  
 of citizenship and civil rights  
 RELIGION, Vol. 3, pages 588–625, especially  
 Topic 6e: Religious liberty: freedom of conscience; religious  
 toleration

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Laus*, Bk. III, pages 674–676; Bk. IV, pages 681–682  
 Aristotle, Vol. 9, *Athenian Constitution*, Chaps. 5–42, pages 554–572  
 Locke, Vol. 35, *Letter Concerning Toleration*, pages 1–22

Smith, Vol. 39, *Wealth of Nations*, Bk. I, Chap. X, pages 51–56  
 Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 10, pages 50–51;  
 No. 35, pages 113–114  
 Mill, J. S., Vol. 43, *On Liberty*, Chap. 1, pages 267–274

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, "United States in 1800," Vol. 6, pages 322–359  
 Great Documents, *Virginia Declaration of Rights*, Vol. 6, pages  
 415–417  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
 Hume, *Of Refinement in the Arts*, Vol. 7, pages 52–61  
 Jefferson, *First Inaugural Address*, Vol. 6, pages 518–521  
 Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737–746  
 Tocqueville, "Observations on American Life and Government,"  
 Vol. 6, pages 564–690  
 Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247–259

## EVE CURIE, 1904–

### *The Discovery of Radium*

Vol. 8, pages 32–42

SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 2, pages 400–412, especially

Topic 1: The concept of element

Topic 3: The theory of the elements in natural philosophy,  
 physics, and chemistry

PHYSICS, Vol. 3, pages 363–376, especially

Topic 4: The experimental method in the study of nature

SCIENCE, Vol. 3, pages 682–705, especially

Topic 1b: Science as the discipline of experimental inquiry  
 and the organization of experimental knowledge:  
 the scientific spirit

Topic 5: Scientific method

Topic 6: The development of the sciences

SPACE, Vol. 3, pages 811–825, especially

Topic 2c: Space as a medium of physical action: the ether  
 and action-at-a-distance; the phenomena  
 of gravitation, radiation, and electricity

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Descartes, Vol. 31, *Discourse on Method*, Part VI, pages 60–67  
 Lavoisier, Vol. 45, *Elements of Chemistry*, pages 1–133

## CURIE, *The Discovery of Radium* *continued*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Darwin, *Autobiography*, Vol. 8, pages 47–93  
 Einstein and Infeld, “Rise and Decline of Classical Physics,”  
     Vol. 8, pages 490–560  
 Faraday, *Chemical History of a Candle*, Vol. 8, pages 368–439  
 Galton, “Classification of Human Ability,” Vol. 8, pages 227–261  
 James, W., *Energies of Men*, Vol. 7, pages 157–170  
 Mendeleeev, “Genesis of a Law of Nature,” Vol. 8, pages 442–446  
 Poincaré, *Mathematical Creation*, Vol. 9, pages 294–304  
 Tyndall, “Michael Faraday,” Vol. 8, pages 8–28  
 Wöhler, *On the Artificial Production of Urca*, Vol. 8, pages 312–314  
 Woolf, *Art of Biography*, Vol. 6, pages 186–192

## DANTE ALIGHIERI, 1265–1321

### “On World Government”

from *De Monarchia*

Vol. 7, pages 383–399

### SUGGESTED READINGS IN THE *Syntopicon*

CITIZEN, Vol. 2, pages 218–232, especially

Topic 7: Political citizenship and membership in the city of God

Topic 8: The idea of world citizenship: the political  
brotherhood of man

JUSTICE, Vol. 2, pages 850–879, especially

Topic 1e: Justice as an act of will or duty fulfilling obligations  
to the common good: the harmonious action  
of individual wills under a universal law  
of freedom

WAR AND PEACE, Vol. 3, pages 1010–1037, especially

Topic 11d: World government and world peace

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aurelius, Vol. 12, *Meditations*, Bks. III–IV, pages 262–264

Kant, Vol. 42, *Science of Right*, Second Part, pages 455–458

Hegel, Vol. 46, *Philosophy of Right*, Third Part, Sub-sect. III,  
pages 108–109

Tolstoy, Vol. 51, *War and Peace*, Bk. 6, Chap. VII, pages 244–245



Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chap. 5,  
page 133

Freud, Vol. 54, *Thoughts for the Times on War and Death*,  
Chap. I, pages 755–761

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Clausewitz, *What Is War?*, Vol. 7, pages 479–497

Great Documents, *Charter of the United Nations*, Vol. 6, pages  
422–451; *Universal Declaration of Human Rights*, pages  
452–458

Guizot, “Civilization,” Vol. 6, pages 302–317

Kant, *Perpetual Peace*, Vol. 7, pages 441–475

Rousseau, *Lasting Peace through the Federation of Europe*,  
Vol. 7, pages 405–436

For Dante’s *Divine Comedy* in *Great Books of the Western World*,  
see Vol. 21

## TOBIAS DANTZIG, 1884–1956

### *Fingerprints*

### *The Empty Column*

Vol. 9, pages 165–189

**SUGGESTED READINGS IN THE *Syntopicon***

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 2: The objects of mathematics: number, figure, extension,  
relation, order

Topic 2a: The apprehension of mathematical objects:  
by intuition, abstraction, imagination, construction;  
the forms of time and space

Topic 2b: The being of mathematical objects: their real, ideal,  
or mental existence

QUANTITY, Vol. 3, pages 527–545, especially

Topic 4: Discrete quantities: number and numbering

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Republic*, Bk. VII, pages 391–398

Aristotle, Vol. 8, *Metaphysics*, Bk. X, Chaps. 1–7, pages 578–585;  
Bk. XI, Chaps. 1–9, pages 587–594; Bk. XIII, Chap. 6–Bk. XIV,  
Chap. 6, pages 611–626

Kant, Vol. 42, *Critique of Pure Reason*, Introduction, pages 15–20;  
pages 29–33; pages 211–217

## DANTZIG, *Fingerprints, The Empty Column* *continued*

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII, pages 869–881

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Measurement*, Vol. 9, pages 204–221

Forsyth, *Mathematics, in Life and Thought*, Vol. 9, pages 26–46

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9, pages 3–23

Kasner and Newman, *New Names for Old*, Vol. 9, pages 121–136;  
*Beyond the Googol*, pages 137–162

Poincaré, *Mathematical Creation*, Vol. 9, pages 294–304

Russell, *Definition of Number*, Vol. 9, pages 111–117

Whitehead, *On the Nature of a Calculus*, Vol. 9, pages 68–78

## CHARLES ROBERT DARWIN, 1809–1882

### *Autobiography*

Vol. 8, pages 47–93

### SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 4b: The influence of the family in moral training

Topic 5e: The emotional aspect of learning: pleasure, desire, interest

Topic 5f: Learning apart from teachers and books: the role of experience

EVOLUTION, Vol. 2, pages 451–467, especially

Topic 5: The theory of evolution: the origin of new species from a common ancestry

SCIENCE, Vol. 3, pages 682–705, especially

Topic 2b: The comparison of science with poetry and history

Topic 5a: The role of experience: observation and experiment

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Montaigne, Vol. 25, *Use Makes Perfect*, pages 176–181;

*Of Experience*, pages 520–522

Descartes, Vol. 31, *Discourse on Method*, Parts I–III, pages 41–51;

*Meditation II*, pages 77–81

James, Vol. 53, *Principles of Psychology*, Chap. VII, pages 121–126;  
Chap. X, pages 191–197

Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*,  
Lecture 35, page 884

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Balzac, *Passion in the Desert*, Vol. 3, pages 436-447  
 Carson, *Sunless Sea*, Vol. 8, pages 132-146  
 Curie, *Discovery of Radium*, Vol. 8, pages 32-42  
 De Quincey, *Literature of Knowledge and Literature of Power*,  
Vol. 5, pages 358-361  
 Dewey, "Process of Thought," Vol. 10, pages 92-213  
 Eiseley, "On Time," Vol. 8, pages 123-129  
 Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97-104;  
*Sacred Beetle*, pages 105-119  
 Galton, "Classification of Human Ability," Vol. 8, pages 227-261  
 Huxley, *On a Piece of Chalk*, Vol. 8, pages 205-222;  
*On the Relations of Man to the Lower Animals*,  
pages 106-204  
 Lamb, *Sanity of True Genius*, Vol. 5, pages 308-310  
 Lyell "C ological Evolution," Vol. 8, pages 319-324  
 Malthus, "Principle of Population," Vol. 7, pages 502-530  
 Mill, J. S., "Childhood and Youth," Vol. 6, pages 5-47  
 Poincaré, *Mathematical Creation*, Vol. 9, pages 294-304  
 Tyndall, "Michael Faraday," Vol. 8, pages 8-28  
 Woolf, *Art of Biography*, Vol. 6, pages 186-192

For other works by Darwin in *Great Books of the Western World*,  
see Vol. 49

## DANIEL DEFOE, 1660-1731

### *Robinson Crusoe*

Vol. 2, pages 5-121

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376-399, especially

Topic 5f: Learning apart from teachers and books: the role  
of experience

EXPERIENCE, Vol. 2, pages 468-485, especially

Topic 4b: Verification by experience: experience as the ultimate  
test of truth

Topic 6a: Experience as indispensable to sound judgment  
and prudence

## DEFOE, *Robinson Crusoe*

*continued*

LABOR, Vol. 2, pages 921–940, especially

Topic 1d: The social necessity of labor and the moral obligation to work

Topic 1e: The honor of work and the virtue of productivity: progress through the invention of arts for the conquest of nature

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Philoctetes*, pages 182–195

Aristotle, Vol. 9, *Politics*, Bk. I, pages 445–455

Epictetus, Vol. 12, *Discourses*, Bk. III, Chap. 13, pages 188–189

Montaigne, Vol. 25, *Of Solitude*, pages 107–112

Shakespeare, Vol. 27, *Tempest*, Act I, pages 524–531

Mill, J. S., Vol. 43, *Utilitarianism*, Chap. 2, pages 447–457

James, W., Vol. 53, *Principles of Psychology*, Chap. IV, page 81; Chap. XI, pages 275–291; Chap. XIX, pages 502–507

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Conrad, *Youth*, Vol. 2, pages 210–236

Crane, *Open Boat*, Vol. 3, pages 5–26

Emerson, *Thoreau*, Vol. 6, pages 150–165; *Self-Reliance*, Vol. 10, pages 525–545

Fabre, *Sacred Bectle*, Vol. 8, pages 105–119

Long, *Power within Us*, Vol. 6, pages 246–261

O'Neill, *Emperor Jones*, Vol. 4, pages 357–382

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75

Tolstoy, *Three Hermits*, Vol. 3, pages 700–706

Twain, "Learning the River," Vol. 6, pages 50–98

Voltaire, "Philosophy of Common Sense," Vol. 10, pages 453–474

## THOMAS DE QUINCEY, 1785–1859

### *Literature of Knowledge and Literature of Power*

Vol. 5, pages 358–361

### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 2b: The role of matter and form in artistic and natural production

Topic 10a: The influence of the arts on character  
and citizenship: the role of the arts in the training  
of youth

POETRY, Vol. 3, pages 400-419, especially

Topic 5: Poetry in relation to knowledge

Topic 5a: The aim of poetry to instruct as well as to delight:  
the pretensions or deceptions of the poet as teacher

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bks. II-III, pages 320-339; Bk. X,  
pages 427-434

Augustine, Vol. 18, *City of God*, Bk. II, Chaps. 8-15, pages 153-157

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Author's

Prologue, pages 1-3

Montaigne, Vol. 25, *Of the Education of Children*, page 62;

*Apology for Raimond de Sebonde*, page 245

Cervantes, Vol. 29, *Don Quixote*, First Part, Chap. 32, pages

117-120, Chaps. 47-50, pages 184-194

Kant, Vol. 4<sup>o</sup>, *Critique of Judgement*, First Part, Sect. I, Bk. II,  
pages 520-528

Goethe, Vol. 47, *Faust*, Prelude on the Stage, pages 2-6

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Sweetness and Light*, Vol. 5, pages 42-61

Bacon, *Of Studies*, Vol. 5, pages 97-98

Bury, *Herodotus*, Vol. 6, pages 364-383

Conrad, *Youth*, Vol. 2, pages 210-236

Crane, *Open Boat*, Vol. 3, pages 5-26

Darwin, *Autobiography*, Vol. 8, pages 47-93

Dinesen, *Sorrow-Acre*, Vol. 3, pages 615-641

Eliot, T. S., *Dante*, Vol. 5, pages 371-403

Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 129-152

Hugo, "Battle with the Cannon," Vol. 2, pages 146-154

Ibsen, *Enemy of the People*, Vol. 4, pages 164-246

Johnson, *Preface to Shakespeare*, Vol. 5, pages 316-353

Melville, *Billy Budd*, Vol. 3, pages 31-98

Mill, J. S., "Childhood and Youth," Vol. 6, pages 5-47

Molière, *Misanthrope*, Vol. 4, pages 6-51

Sainte-Beuve, *Montaigne*, Vol. 5, pages 76-89

Santayana, *Lucretius*, Vol. 10, pages 365-390; *Goethe's Faust*,  
pages 391-419

Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155-211

Schopenhauer, *On Some Forms of Literature*, Vol. 5, pages  
137-142; *On the Comparative Place of Interest and Beauty  
in Works of Art*, pages 143-150

DE QUINCEY, *Literature of Knowledge and Power*  
continued

Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

Tolstoy, *Death of Ivan Ilyitch*, Vol. 3, pages 646–699

*On the Knocking at the Gate in Macbeth*

Vol. 5, pages 362–366

SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 2, pages 112–125, especially

Topic 2: Beauty in nature and in art

KNOWLEDGE, Vol. 2, pages 880–920, especially

Topic 6b(4): Knowledge in relation to the faculties  
of understanding, judgment, and reason;  
and to the work of intuition, imagination,  
and understanding

MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially

Topic 6c(2): The schema of the imagination as mediating  
between concepts of the understanding  
and the sensory manifold of intuition:  
the transcendental unity of apperception

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Shakespeare, Vol. 27, *Macbeth*, pages 284–310, especially pages  
291–292

Kant, Vol. 42, *Critique of Pure Reason*, Part I, pages 23–110;  
*Critique of Judgement*, Introduction, pages 463–476

Hegel, Vol. 46, *Philosophy of History*, Second Part, pages 264–268

James, W., Vol. 53, *Principles of Psychology*, Chap. X, pages  
232–235

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Beauty*, Vol. 5, page 94

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages  
371–392

Hemingway, *Killers*, Vol. 2, pages 169–177

Johnson, *Preface to Shakespeare*, Vol. 5, pages 316–353

Lamb, *My First Play*, Vol. 5, pages 300–303

Schopenhauer, *On the Comparative Place of Interest and Beauty*  
*in Works of Art*, Vol. 5, pages 143–150

## JOHN DEWEY, 1859-1952

## "The Process of Thought"

from *How We Think*

Vol. 10, pages 92-213

SUGGESTED READINGS IN THE *Syntopicon*

DEFINITION, Vol. 2, pages 286-302, especially

Topic 1b: The purpose of definition: the clarification of ideas

HYPOTHESIS, Vol. 2, pages 749-760, especially

Topic 1: The use of hypotheses in the process of dialectic

IDEA, Vol. 2, pages 761-783, especially

Topic 1b: Ideas or conceptions as that by which the mind thinks or knows

Topic 5d: The order of concepts in the stages of learning: the more and the less general

Topic 5e: The association, comparison, and discrimination of ideas: the stream of thought or consciousness

JUDGMENT, Vol. 2, pages 835-849, especially

Topic 1: Judgment as an act or faculty of the mind: its contrast with the act of conception or with the faculties of understanding and reason

Topic 7c: Reasoning as a sequence of judgments: the chain of reasoning

Topic 8b: Analytic and synthetic judgments: trifling and instructive propositions

KNOWLEDGE, Vol. 2, pages 880-920, especially

Topic 6b(4): Knowledge in relation to the faculties of understanding, judgment, and reason; and to the work of intuition, imagination, and understanding

LANGUAGE, Vol. 2, pages 941-961, especially

Topic 1a: The role of language in thought

Topic 5a: The abuse of words: ambiguity, imprecision, obscurity

Topic 8: Grammar and rhetoric: the effective use of language in teaching and persuasion

MIND, Vol. 3, pages 171-203, especially

Topic 1a(2): The cooperation of intellect and sense: the dependence of thought upon imagination and the direction of imagination by reason

## DEWEY, "The Process of Thought"

*continued*

REASONING, Vol. 3, pages 546-568, especially

Topic 1: Definitions or descriptions of reasoning: the process of thought

Topic 1c: The role of sense, memory, and imagination in reasoning: perceptual inference, rational reminiscence, the collation of images

Topic 5a: The fact and the reasoned fact: mere belief distinguished from belief on rational grounds

Topic 5b(2): Definitions used as means in reasoning; definitions as the end of reasoning

Topic 5b(3): *A priori* and *a posteriori* reasoning: from causes or from effects: from principles or from experience; analysis and synthesis

SENSE, Vol. 3, pages 706-729, especially

Topic 3d(1): The functions of the common sense: discrimination, comparison, association, collation or perception

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bks. VI-VII, pages 383-398Aristotle, Vol. 8, *Posterior Analytics*, Bk. I, Chaps. 1-3, pages 97-100Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 14, Arts. 1-12, pages 75-86Hobbes, Vol. 23, *Leviathan*, Part I, Chaps. 4-5, pages 56-59Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 56-69; *Novum Organum*, First Book, pages 109-116Descartes, Vol. 31, *Rules for the Direction of the Mind*, Rules V-XIV, pages 7-32Locke, Vol. 35, *Essay Concerning Human Understanding*, Bk. IV, pages 307-395Kant, Vol. 42, *Critique of Pure Reason*, pages 23-110James, W., Vol. 53, *Principles of Psychology*, Chap. XIII, pages 315-341RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Discourse*, Vol. 5, pages 95-96Clifford, *Ethics of Belief*, Vol. 10, pages 16-36Darwin, *Autobiography*, Vol. 8, pages 47-93

Einstein and Infeld, "Rise and Decline of Classical Physics," Vol. 8, pages 490-560

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5-13Faraday, *Observations on Mental Education*, Vol. 7, pages 208-232



Forsyth, *Mathematics, in Life and Thought*, Vol. 9, pages 26-46  
 James, W., *Will to Believe*, Vol. 10, pages 39-57; *Sentiment  
 of Rationality*, pages 58-87  
 Poincaré, *Mathematical Creation*, Vol. 9, pages 294-304  
 Schopenhauer, *On Education*, Vol. 7, pages 197-203

## CHARLES DICKENS, 1812-1870

### "A Full and Faithful Report of the Memorable Trial of Bardell against Pickwick"

from *The Pickwick Papers*

Vol. 2, pages 391-448

#### SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 2, pages 268-285, especially

Topic 5a: The conventional determination of moral judgments:  
 the moral evaluation of conventions

Topic 6a: Constitutions, social contracts, positive laws,  
 and manners as conventions

Topic 6b: The force of custom with respect to law

LAW, Vol. 2, pages 962-990, especially

Topic 5g: The application of positive law to cases: the casuistry  
 of the judicial process; the conduct of a trial;  
 the administration of justice

Topic 9: The legal profession and the study of law: praise  
 and dispraise of lawyers and judges

VIRTUE AND VICE, Vol. 3, pages 975-1009, especially

Topic 4e(3): Circumstances as affecting the morality  
 of human acts

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. II, Chaps. 10-13,  
 pages 85-92; Bk. III, Chaps. 39-44, pages 204-215

Montaigne, Vol. 25, *Of Experience*, pages 516-520

Shakespeare, Vol. 26, *Merchant of Venice*, Act IV, Scene I,  
 pages 425-430

Cervantes, Vol. 29, *Don Quixote*, Second Part, Chap. 49, pages  
 352-356

Swift, Vol. 36, *Gulliver's Travels*, Part I, Chap. IV, pages 22-23

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 251-252

## DICKENS, "Bardell against Pickwick"

*continued*RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Butler, "Customs and Opinions of the Erewhonians," Vol. 2,  
pages 483–506

Clifford, *Ethics of Belief*, Vol. 10, pages 16–36

Melville, *Billy Budd*, Vol. 3, pages 31–98

Scott, *Two Drovers*, Vol. 2, pages 182–205

## ISAK DINESEN, 1885–1962

*Sorrow-Acre*

Vol. 3, pages 615–641

SUGGESTED READINGS IN THE *Syntopicon*

ARISTOCRACY, Vol. 2, pages 50–63, especially

Topic 4: Aristocracy and the issue of rule by men as opposed  
to rule by law

Topic 7: Historic and poetic exemplifications of aristocracy

LOVE, Vol. 2, pages 1051–1082, especially

Topic 2*b*(4): Patterns of love and friendship in the family

Topic 3*d*: The heroism of friendship and the sacrifices of love

OPINION, Vol. 3, pages 303–322, especially

Topic 6*b*: The inexactitude of moral principles as applied  
to particular cases

TYRANNY, Vol. 3, pages 939–956, especially

Topic 2*b*: The degeneration of oligarchy: the tyranny  
of the wealthy

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Antigone*, pages 131–142

Euripides, Vol. 5, *Trojan Women*, pages 276–280

Plato, Vol. 7, *Statesman*, pages 596–604

Montaigne, Vol. 25, *Of Three Good Women*, pages 358–362

Shakespeare, Vol. 26, *King Henry VI*, First Part, Act IV,  
Scenes V–VII, pages 23–26

Montesquieu, Vol. 38, *Spirit of Laws*, Bk. V, Chap. 8, pages 23–25

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Parents and Children*, Vol. 7, pages 5–6; *Of Adversity*,  
Vol. 10, page 350; *Of Love*, pages 351–352

- Cicero, *On Old Age*, Vol. 10, pages 317–343  
 Conrad, *Youth*, Vol. 2, pages 210–236  
 Crane, *Open Boat*, Vol. 3, pages 5–26  
 Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397–431  
 Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10,  
 pages 565–570  
 Hemingway, *Killers*, Vol. 2, pages 169–177  
 Hugo, “Battle with the Cannon,” Vol. 2, pages 146–154  
 Long, *Power within Us*, Vol. 6, pages 246–261  
 Maupassant, *Two Friends*, Vol. 2, pages 159–164  
 Melville, *Billy Budd*, Vol. 3, pages 31–98  
 Synge, *Riders to the Sea*, Vol. 4, pages 342–352  
 Tolstoy, *Death of Ivan Ilyitch*, Vol. 3, pages 646–699; *What Men  
 Live By*, pages 707–727

## FYODOR DOSTOEVSKY, 1821–1881

### *White Nights*

Vol. 3, pages 276–319

#### SUGGESTED READINGS IN THE *Syntopicon*

- DESIRE, Vol. 2, pages 323–344, especially  
 Topic 5a: Desire ruling imagination: daydreaming and fantasy  
 HAPPINESS, Vol. 2, pages 654–710, especially  
 Topic 2b(5): The importance of friendship and love  
 for happiness  
 Topic 4a: Man's capacity for happiness: differences in human  
 nature with respect to happiness  
 LOVE, Vol. 2, pages 1051–1082, especially  
 Topic 2b(1): The relation between love and friendship  
 Topic 2b(2): Self-love in relation to the love of others  
 Topic 3d: The heroism of friendship and the sacrifices of love

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Phaedrus*, pages 126–129; *Symposium*, pages 155–157,  
 164–167  
 Dante, Vol. 21, *Divine Comedy*, Hell, Canto V, pages 7–8  
 Shakespeare, Vol. 26, *Love's Labour's Lost*, Act IV, Scene III,  
 pages 268–272  
 Fielding, Vol. 37, *Tom Jones*, Bk. VI, Chaps. 7–8, pages 108–111  
 James, W., Vol. 53, *Principles of Psychology*, Chap. X, pages  
 204–211

## DOSTOEVSKY, *White Nights* *continued*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anderson, *I'm a Fool*, Vol. 2, pages 511–520
- Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551
- Apuleius, "Cupid and Psyche," Vol. 3, pages 197–212
- Bacon, *Of Love*, Vol. 10, pages 351–352
- Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367
- Lamb, *Dream Children*, Vol. 5, pages 304–307
- Pater, "Art of Life," Vol. 10, pages 258–261
- Turgenev, *First Love*, Vol. 3, pages 217–271

For Dostoevsky's *The Brothers Karamazov* in *Great Books of the Western World*, see Vol. 52

## SIR ARTHUR EDDINGTON, 1882–1944

### *The Running-Down of the Universe*

Vol. 8, pages 565–580

### SUGGESTED READINGS IN THE *Syntopicon*

- CHANCE, Vol. 2, pages 179–192, especially
  - Topic 4: Cause and chance in relation to knowledge and opinion: the theory of probability
- CHANGE, Vol. 2, pages 193–217, especially
  - Topic 5: The measure of motion
  - Topic 13: The problem of the eternity of motion or change
- MECHANICS, Vol. 3, pages 80–112, especially
  - Topic 6e: Work and energy: their conservation; perpetual motion
- SPACE, Vol. 3, pages 811–825, especially
  - Topic 2: Space, void, and motion
- TIME, Vol. 3, pages 896–914, especially
  - Topic 2c: The creation of time: the priority of eternity to time; the immutability of the world after the end of time
  - Topic 3: The mode of existence of time
- WORLD, Vol. 3, pages 1118–1140, especially
  - Topic 1b: The universe as a machine: the system of its moving parts

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

- Aristotle, Vol. 8, *Physics*, Bk. VIII, pages 334–352  
 Lucretius, Vol. 12, *On the Nature of Things*, Bks. I–II, pages 12–19  
 Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
 Bk. III, pages 284–285  
 Faraday, Vol. 45, *Experimental Researches in Electricity*, pages  
 850–855

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

- Emerson, *Montaigne; or, the Skeptic*, Vol. 10, pages 546–562  
 Epicurus, *Letter to Herodotus*, Vol. 10, pages 216–229  
 Helmholtz, *On the Conservation of Force*, Vol. 8, pages 451–484  
 Jeans, *Beginnings and Endings*, Vol. 8, pages 585–596  
 Poincaré, *Chance*, Vol. 9, pages 305–320  
 Santayana, *Lucretius*, Vol. 10, pages 365–390  
 Voltaire, *Micromégas*, Vol. 2, pages 241–256; “English Men  
 and Ideas,” Vol. 7, pages 332–378

**ALBERT EINSTEIN, 1879–1955  
 and LEOPOLD INFELD, 1898–**

**“The Rise and Decline of Classical Physics”  
 from *The Evolution of Physics***

Vol. 8, pages 490–560

**SUGGESTED READINGS IN THE *Syntopicon***

- ASTRONOMY, Vol. 2, pages 87–111, especially  
 Topic 2: The method of astronomy  
 Topic 8c(2): The form of celestial motion: circles, the equant,  
 ellipses  
 Topic 8c(3): The laws of celestial motion: celestial  
 mechanics  
 CHANGE, Vol. 2, pages 193–217  
 ELEMENT, Vol. 2, pages 400–412, especially  
 Topic 5: The theory of atomism: critiques of atomism  
 INFINITY, Vol. 2, pages 816–834, especially  
 Topic 3: The infinite in quantity  
 Topic 4: The infinity of matter  
 MATHEMATICS, Vol. 3, pages 42–62, especially  
 Topic 5b: Mathematical physics: the mathematical structure  
 of nature

## EINSTEIN and INFELD, "Classical Physics"

*continued*

MECHANICS, Vol. 3, pages 80–112

PHYSICS, Vol. 3, pages 363–376, especially

Topic 1b: The relation of the philosophy of nature to mathematics: mathematical method and mathematical principles in natural philosophy

Topic 3: The role of mathematics in the natural sciences: observation and measurement in relation to mathematical formulations

Topic 4b: Experimental discovery: inductive generalization from experiment; the role of theory or hypothesis in experimentation

Topic 4d: Experimental measurement: the application of mathematical formulae

Topic 5: The utility of physics: the invention of machines; the techniques of engineering; the mastery of nature

QUANTITY, Vol. 3, pages 527–545

SCIENCE, Vol. 3, pages 682–705, especially

Topic 1b: Science as the discipline of experimental inquiry and the organization of experimental knowledge; the scientific spirit

Topic 4: The nature of scientific knowledge

Topic 5: Scientific method

SPACE, Vol. 3, pages 811–825, especially

Topic 2: Space, void, and motion

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Lucretius, Vol. 12, *On the Nature of Things*, pages 1–97

Copernicus, Vol. 16, *On the Revolutions of the Heavenly Spheres*, Translator's Introduction, pages 481–495; Bk. I, pages 511–532; Bk. V, pages 732–810

Kepler, Vol. 16, *Epitome of Copernican Astronomy*, Bks. IV–V, pages 845–989

Gilbert, Vol. 28, *On the Loadstone*, pages 1–121

Galileo, Vol. 28, *Dialogues Concerning the Two New Sciences*, Third and Fourth Days, pages 197–260

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*, pages 1–372; *Optics*, pages 377–544

Huygens, Vol. 34, *Treatise on Light*, pages 551–619

Fourier, Vol. 45, *Analytical Theory of Heat*, pages 169–251

Faraday, Vol. 45, *Experimental Researches in Electricity*, pages 265–319, 595–629, 631–845

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Campbell, *Measurement*, Vol. 9, pages 204–221; *Numerical Laws and the Use of Mathematics in Science*, pages 222–238  
 Clifford, *Postulates of the Science of Space*, Vol. 9, pages 243–259  
 Curie, *Discovery of Radium*, Vol. 8, pages 32–42  
 Dewey, “Process of Thought,” Vol. 10, pages 92–213  
 Epicurus, *Letter to Herodotus*, Vol. 10, pages 216–229  
 Faraday, *Chemical History of a Candle*, Vol. 8, pages 368–439  
 Forsyth, *Mathematics, in Life and Thought*, Vol. 9, pages 26–46  
 Galileo, *Starry Messenger*, Vol. 8, pages 330–355  
 Helmholtz, *On the Conservation of Force*, Vol. 8, pages 451–484  
 Mendeleev, “Genesis of a Law of Nature,” Vol. 8, pages 442–446  
 Poincaré, *Space*, Vol. 9, pages 285–293  
 Russell, *Mathematics and the Metaphysicians*, Vol. 9, pages 95–110  
 Tyndall, “Michael Faraday,” Vol. 8, pages 8–28  
 Voltaire, “English Men and Ideas,” Vol. 7, pages 332–378  
 Whitehead, “On Mathematical Method,” Vol. 9, pages 51–67

## LOREN EISELEY, 1907–

## “On Time”

from *The Immense Journey*

Vol. 8, pages 123–129

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 2, pages 19–49, especially

Topic 2*b*: Analogies of structure and function among different classes of animals

Topic 2*c*: Continuity and discontinuity in the scale of animal life: gradation from lower to higher forms

Topic 11*b*: The relation between animals and their environments

EVOLUTION, Vol. 2, pages 451–467, especially

Topic 4: The problem of evolution: the origin of plant and animal species

Topic 5: The theory of evolution: the origin of new species from a common ancestry

Topic 6: The facts of evolution. evidences bearing on the history of life on earth

HABIT, Vol. 2, pages 665–683, especially

Topic 3: The instincts or innate habits of animals and men

## EISELEY, "On Time"

*continued*

SCIENCE, Vol. 3, pages 682-705, especially

Topic 2b: The comparison of science with poetry and history

TIME, Vol. 3, pages 896-914, especially

Topic 3: The mode of existence of time

Topic 6: The knowledge of time and the experience of duration

Topic 8a: Prehistoric and historic time: the antiquity of man

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Augustine, Vol. 18, *Confessions*, Bk. XII, pages 99-110Darwin, Vol. 49, *Origin of Species*, pages 1-243; *Descent of Man*,

Chaps. I-II, pages 255-284; Chaps. IV-VII, pages 308-351;

Chaps. XV-XVI, pages 500-525

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Boeke, *Cosmic View*, Vol. 8, pages 600-644Carson, *Sunless Sea*, Vol. 8, pages 132-146Darwin, *Autobiography*, Vol. 8, pages 47-93Huxley, *On the Relations of Man to the Lower Animals*, pages160-204; *On a Piece of Chalk*, Vol. 8, pages 205-222Jeans, *Beginnings and Endings*, Vol. 8, pages 585-596

Lyell, "Geological Evolution," Vol. 8, pages 319-324

Voltaire, *Micromégas*, Vol. 2, pages 241-256

## GEORGE ELIOT, 1819-1880

*The Lifted Veil*

Vol. 3, pages 157-193

SUGGESTED READINGS IN THE *Syntopicon*

EMOTION, Vol. 2, pages 413-436, especially

Topic 1a: Emotion in relation to feelings of pleasure and pain

Topic 2c: The opposition of particular emotions to one another

Topic 4c: The moral significance of temperamental type  
or emotional disposition

MAN, Vol. 3, pages 1-41, especially

Topic 2b: The sciences of human nature: anthropology  
and psychology; rational and empirical psychology;  
experimental and clinical psychology



Topic 6a: The cause and range of human inequalities:  
differences in ability, inclination, temperament, habit

Topic 6b: The differences between men and women:  
their equality or inequality

PROPHECY, Vol. 3, pages 454-471, especially

Topic 1a: Prophecy as the reading of fate, the foretelling  
of fortune, the beholding of the future

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 4, *Odyssey*, Bk. XI, pages 243-249

Sophocles, Vol. 5, *Oedipus the King*, pages 102-103; *Oedipus at Colonus*, pages 126-128; *Antigone*, pages 139-140

Virgil, Vol. 13, *Aeneid*, Bk. VI, pages 211-235

Goethe, Vol. 47, *Faust*, First Part, pages 37-49; Second Part, Act II, pages 197-198

Melville, Vol. 48, *Moby Dick*, Chap. 19, pages 68-70; Chap. 117, pages 364-365; Chap. 135, pages 415-418

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2, pages 511-520

Bacon, *Of Marriage and Single Life*, Vol. 7, pages 7-8; *Of Love*, Vol. 10, pages 351-352

Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128-152

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512-525

Long, *Power within Us*, Vol. 6, pages 246-261

Mann, *Mario and the Magician*, Vol. 3, pages 573-610

Plutarch, *Of Bashfulness*, Vol. 7, pages 97-109

Pushkin, *Queen of Spades*, Vol. 3, pages 484-507

Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2, pages 288-341

## THOMAS STEARNS ELIOT, 1888-1965

### *Dante*

Vol. 5, pages 371-403

#### SUGGESTED READINGS IN THE *Syntopicon*

IDEA, Vol. 2, pages 761-783, especially

Topic 4b(1): Univocal and analogical terms

LANGUAGE, Vol. 2, pages 941-961, especially

Topic 9: The language of poetry

**T. S. ELIOT, Dante**  
*continued*

PHILOSOPHY, Vol. 3, pages 342–362, especially

Topic 1d: The relation of philosophy to myth, poetry,  
 and history

POETRY, Vol. 3, pages 400–419, especially

Topic 8b: Critical standards and artistic rules with respect  
 to the language of poetry: the distinction  
 between prose and verse; the measure of excellence  
 in style

Topic 8c: The interpretation of poetry

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World* .:**

Plato, Vol. 7, *Protagoras*, pages 52–57

Aristotle, Vol. 9, *On Poetics*, pages 681–699

Cervantes, Vol. 29, *Don Quixote*, Second Part, Chap. 16,  
 pages 251–252

Kant, Vol. 42, *Critique of Judgement*, Introduction–First Part,  
 Sect. I, Bk. I, pages 474–483

Goethe, Vol. 47, *Faust*, Second Part, Act III, page 227

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Adams, *Saint Thomas Aquinas*, Vol. 10, pages 422–450

Arnold, *Study of Poetry*, Vol. 5, pages 19–41

De Quincey, *Literature of Knowledge and Literature of Power*,  
 Vol. 5, pages 359–362

Dante, “On World Government,” Vol. 7, pages 383–399

Hazlitt, *On Swift*, Vol. 5, pages 280–283

Johnson, *Preface to Shakespeare*, Vol. 5, pages 316–353

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75

Schopenhauer, *On Style*, Vol. 5, pages 124–136

Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

Woolf, *How Should One Read a Book?*, Vol. 5, pages 5–14

For Dante’s *Divine Comedy* in *Great Books of the Western World*,  
 see Vol. 21

***Tradition and the Individual Talent***

Vol. 5, pages 404–411

**SUGGESTED READINGS IN THE *Syntopicon***

MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially

Topic 4b: Memory in the life of the group or race: instinct,  
 legend, and tradition

POETRY, Vol. 3, pages 400–419, especially

Topic 3: The inspiration or genius of the poet: the influence of the poetic tradition

Topic 6a: The expression of emotion in poetry

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Ion*, pages 142–148

Fielding, Vol. 37, *Tom Jones*, Bk. XII, Chap. 1, pages 246–247;  
Bk. XIII, Chap. 1, pages 273–274

Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. II, pages 513–514, 518–520, 525–537

Goethe, Vol. 47, *Faust*, Prelude on the Stage, pages 2–6

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5, pages 19–41; *Sweetness and Light*, pages 42–61

Emerson, *Thoreau*, Vol. 6, pages 150–165

Guizot, “Civilization,” Vol. 6, pages 302–317

Hazlitt, *My First Acquaintance with Poets*, Vol. 5, pages 264–279;  
*Of Persons One Would Wish to Have Seen*, pages 284–295

Hume, *Of the Study of History*, Vol. 7, pages 89–92

James, W., *Great Men and Their Environment*, Vol. 7, pages 171–194

Lamb, *Sanity of True Genius*, Vol. 5, pages 308–310

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75

Schopenhauer, *On Education*, Vol. 7, pages 197–203

Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

Stevenson, *Lantern-Bearers*, Vol. 7, pages 112–121

Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247–259

Woolf, *How Should One Read a Book?*, Vol. 5, pages 5–14

## RALPH WALDO EMERSON, 1803–1882

### *Thoreau*

Vol. 6, pages 150–165

#### SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 2, pages 19–49, especially

Topic 12c: Friendship or love between animals and men

EDUCATION, Vol. 2, pages 376–399, especially

Topic 5f: Learning apart from teachers and books: the role of experience

## EMERSON, *Thoreau* *continued*

LAW, Vol. 2, pages 962–990, especially

Topic 6c: The force of tyrannical, unjust, or bad laws:  
the right of rebellion or disobedience

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 3d: Freedom from conflict and freedom for individuality  
as conditions of happiness

NATURE, Vol. 3, pages 225–250, especially

Topic 3a: The rationality of nature: the maxims and laws  
of nature

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Lucretius, Vol. 12, *On the Nature of Things*, Bk. V, pages 71–80

Epictetus, Vol. 12, *Discourses*, Bk. IV, Chap. 1, pages 213–223

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Chaps. 23–24,  
pages 26–30

Montaigne, Vol. 25, *Of Cruelty*, pages 206–208; *Of Experience*,  
pages 516–543

Milton, Vol. 32, *Areopagitica*, pages 381–412

Sterne, Vol. 36, *Tristram Shandy*, Bk. VII, Chap. 32, pages 493–485

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Balzac, *Passion in the Desert*, Vol. 3, pages 436–447

Defoe, *Robinson Crusoe*, Vol. 2, pages 5–121

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
pages 404–411

Emerson, *Nature*, Vol. 10, pages 512–524; *Self-Reliance*,  
pages 525–545

Great Documents, *Declaration of Independence*, Vol. 6,  
pages 418–421

Kipling, *Mowgli's Brothers*, Vol. 2, pages 126–141

Lamb, *Sanity of True Genius*, Vol. 5, pages 308–310

Long, *Power within Us*, Vol. 6, pages 246–261

Plutarch, *Contentment*, Vol. 10, pages 264–281

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126–136

Stevenson, *Lantern-Bearers*, Vol. 7, pages 112–121

Thoreau, *Civil Disobedience*, Vol. 6, pages 695–713; *Plea  
for Captain John Brown*, pages 714–732

Tocqueville, "Observations on American Life and Government,"  
Vol. 6, pages 564–690

Woolf, *Art of Biography*, Vol. 6, pages 186–192

## Nature

Vol. 10, pages 512–524

### SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 2, pages 112–125, especially

Topic 2: Beauty in nature and in art

CHANGE, Vol. 2, pages 193–217, especially

Topic 4: Motion and rest: contrary motions

NATURE, Vol. 3, pages 225–250, especially

Topic 1b: Nature as the universe or the totality of things:  
the identification of God and nature; the distinction  
between *natura naturans* and *natura naturata*

Topic 2b: Nature and convention: the state of nature  
and the state of society

Topic 3a: The rationality of nature: the maxims and laws  
of nature

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Timaeus*, pages 447–450

Plotinus, Vol. 17, *Third Ennead*, Eighth Tractate, pages 129–131;  
*Sixth Ennead*, Third Tractate, pages 295–297

Montaigne, Vol. 25, Author to the Reader, page ix; *Of Repentance*,  
pages 388–395; *Of Experience*, pages 516–543

Spinoza, Vol. 31, *Ethics*, Part I, Props. 1–32, pages 355–367

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
Def. III, page 5; Laws I–III, page 14

Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. II,  
pages 521–528

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, *Saint Thomas Aquinas*, Vol. 10, pages 422–450

Bacon, *Sphinx*, Vol. 8, pages 2–4

Emerson, *Thoreau*, Vol. 6, pages 150–165

Epicurus, *Letter to Herodotus*, Vol. 10, pages 216–229

Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97–104;  
*Sacred Beetle*, pages 105–119

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8,  
pages 160–204

James, W., *Will to Believe*, Vol. 10, pages 39–57

Long, *Power within Us*, Vol. 6, pages 246–261

Mill, J. S., *Nature*, Vol. 10, pages 477–508

Santavana, *Lucretius*, Vol. 10, pages 365–390

Voltaire, “Philosophy of Common Sense,” Vol. 10, pages 453–474

## RALPH WALDO EMERSON

*continued**Self-Reliance*

Vol. 10, pages 525–545

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 2, pages 268–285, especially

Topic 9a: Custom as a source of opinion and belief:  
its influence on judgments of beauty

HONOR, Vol. 2, pages 728–748, especially

Topic 2c: Honor as due self-esteem: magnanimity  
or proper pride

OPINION, Vol. 3, pages 303–322, especially

Topic 3a: The truth of knowledge and of right opinion:  
their difference with respect to manner of acquisition,  
stability, and teachabilityTopic 5a: Rights and duties with respect to the expression  
of opinion

WISDOM, Vol. 3, pages 1102–1117, especially

Topic 1a: Diverse conceptions of natural wisdom: the supreme  
form of human knowledgeRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aeschylus, Vol. 5, *Agamemnon*, pages 61–62Plato, Vol. 7, *Apology*, pages 208–209Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. IV, Chaps. 2–4,  
pages 368–372Montaigne, Vol. 25, *Of Presumption*, pages 307–320Spinoza, Vol. 31, *Ethics*, Part IV, Prop. 18, pages 428–429Pascal, Vol. 33, *Pensées*, Sect. II, pages 191–192Kant, Vol. 42, *Critique of Pure Reason*, pages 240–243Boswell, Vol. 44, *Life of Samuel Johnson*, pages 221–224RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “United States in 1800,” Vol. 6, pages 322–359

Bacon, *Of Adversity*, Vol. 10, page 350Carlyle, *Hero as King*, Vol. 6, pages 110–145Crane, *Open Boat*, Vol. 3, pages 5–26Defoe, *Robinson Crusoe*, Vol. 2, pages 5–121Emerson, *Thoreau*, Vol. 6, pages 150–165Ibsen, *Enemy of the People*, Vol. 4, pages 164–246Lamb, *Sanity of True Genius*, Vol. 5, pages 308–310Long, *Power within Us*, Vol. 6, pages 246–261

- Sainte-Beuve, *Montaigne*, Vol. 5, pages 76–89  
 Shaw, *Man of Destiny*, Vol. 4, pages 300–338  
 Tocqueville, "Observations on American Life and Government,"  
     Vol. 6, pages 564–690  
 Twain, "Learning the River," Vol. 6, pages 50–98  
 Washington, *Farewell Address*, Vol. 6, pages 484–497

## *Montaigne; or, the Skeptic*

Vol. 10, pages 546–562

### SUGGESTED READINGS IN THE *Syntopicon*

- KNOWLEDGE, Vol. 2, pages 880–920, especially  
     Topic 5c: Dogmatism, skepticism, and the critical attitude  
         with respect to the extent, certainty, and finality  
         of human knowledge  
 MIND, Vol. 3, pages 171–203, especially  
     Topic 5b: The natural limits of the mind: the unknowable;  
         objects which transcend its powers; reason's critical  
         determination of its own limits or boundaries  
 RELATION, Vol. 3, pages 569–587, especially  
     Topic 6b: Absolute and relative with respect to truth  
 TRUTH, Vol. 3, pages 915–938, especially  
     Topic 7a: The impossibility of knowing the truth: the restriction  
         of all human judgments to degrees of probability;  
         the denial of axioms and of the possibility  
         of demonstration

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Euthydemus*, pages 65–84  
 Montaigne, Vol. 25, *Apology for Raimond de Sebonde*, pages  
     208–294  
 Bacon, Vol. 30, *Advancement of Learning*, First Book, pages 15–17  
 Pascal, Vol. 33, *Pensées*, Sect. III, pages 205–217  
 Hume, Vol. 35, *Enquiry Concerning Human Understanding*,  
     Sect. IV, Part II–Sect. V, Part I, pages 460–466

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Truth*, Vol. 10, pages 346–347  
 Clifford, *Ethics of Belief*, Vol. 10, pages 16–36  
 Eddington, *Running-Down of the Universe*, Vol. 8, pages 565–580  
 Eliot, G., *Lifted Veil*, Vol. 3, pages 157–193  
 James, W., *Will to Believe*, Vol. 10, pages 39–57  
 Sainte-Beuve, *Montaigne*, Vol. 5, pages 76–89  
 Xenophon, "Character of Socrates," Vol. 6, pages 223–228

EMERSON, *Montaigne; or, the Skeptic*  
continued

For Montaigne's *Essays in Great Books of the Western World*,  
see Vol. 25

EPICTETUS, c. 60–c. 138

*The Enchiridion*

Vol. 10, pages 236–254

SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 2, pages 323–344, especially

Topic 6a: The regulation of desire by reason: the discipline  
of moral virtue or duty

DUTY, Vol. 2, pages 358–375, especially

Topic 2: Comparison of the ethics of duty with the ethics  
of happiness, pleasure, or utility

GOOD AND EVIL, Vol. 2, pages 605–636, especially

Topic 3b: Goodness in the order of freedom and will

Topic 4c: Goods of the body and goods of the soul

Topic 4d: Intrinsic and external goods: intrinsic worth  
and extrinsic value

LIFE AND DEATH, Vol. 2, pages 1013–1034, especially

Topic 8c: The contemplation and fear of death: the attitude  
of the hero, the philosopher, the martyr

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bk. IV, pages 346–356, Bk. IX, pages 421–425

Aurelius, Vol. 12, *Meditations*, Bks. III–VII, pages 259–283

Augustine, Vol. 18, *City of God*, Bk. XII, Chaps. 4–10, pages  
344–349

Montaigne, Vol. 25, *That the Relish of Good and Evil Depends  
in a Great Measure Upon the Opinion We Have of Them*,  
pages 115–125

Bacon, Vol. 30, *Advancement of Learning*, Second Book,  
pages 69–81

Spinoza, Vol. 31, *Ethics*, Part IV, Appendix, pages 447–450

Kant, Vol. 42, *Fundamental Principles of the Metaphysic  
of Morals*, First–Second Sections, pages 256–267, Third Section,  
pages 280–283; *Critique of Practical Reason*, Part I, Bk. II,  
Chaps. I–II, pages 340–342



Mill, J. S., Vol. 43, *Utilitarianism*, Chap. 2, pages 447–457  
 Hegel, Vol. 46, *Philosophy of Right*, First Part, pages 23–31,  
*passim*

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Sweetness and Light*, Vol. 5, pages 42–61  
 Bacon, *Of Death*, Vol. 10, pages 348–349  
 Cicero, *On Old Age*, Vol. 10, pages 317–343  
 Epicurus, *Letter to Menoeceus*, Vol. 10, pages 230–233  
 Pater, “Art of Life,” Vol. 10, pages 258–261  
 Plutarch, *Contentment*, Vol. 10, pages 264–281  
 Xenophon, “Character of Socrates,” Vol. 6, pages 223–226

For Epictetus’ *Discourses* in *Great Books of the Western World*,  
 see Vol. 12, pages 100–250

## EPICURUS, c. 341–c. 270 B.C.

### *Letter to Herodotus*

Vol. 10, pages 216–229

SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 2, pages 400–412, especially

Topic 5c: Atoms and the void as the ultimate constituents  
 of reality

INFINITY, Vol. 2, pages 816–834, especially

Topic 4b: The infinite divisibility of matter: the issue  
 concerning atoms

MATTER, Vol. 3, pages 63–79, especially

Topic 2b: The motions of matter or bodies

SOUL, Vol. 3, pages 791–810, especially

Topic 3d: The denial of soul as an immaterial principle, form,  
 or substance: the atomic theory of the soul

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Physics*, Bk. IV, Chaps. 6–9, pages 292–297  
 Lucretius, Vol. 12, *On the Nature of Things*, Bks. I–II, pages 1–30  
 Plotinus, Vol. 17, *Fourth Ennead*, Seventh Tractate, pages 191–200  
 Bacon, Vol. 30, *Novum Organum*, Second Book, pages 162–168  
 Newton, Vol. 34, *Optics*, Bk. III, Part I, pages 536–544  
 Kant, Vol. 42, *Critique of Pure Reason*, pages 137–140, 161–163;  
*Critique of Judgement*, Second Part, First-Second Division,  
 pages 556–567

## EPICURUS, *Letter to Herodotus* *continued*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Boeke, *Cosmic View*, Vol. 8, pages 600–644  
 Eddington, *Running-Down of the Universe*, Vol. 8, pages 565–580  
 Einstein and Infeld, “Rise and Decline of Classical Physics,” Vol. 8, pages 490–560  
 Emerson, *Nature*, Vol. 10, pages 512–524  
 Faraday, *Chemical History of a Candle*, Vol. 8, pages 368–439  
 Pater, “Art of Life,” Vol. 10, pages 258–261  
 Santayana, *Lucretius*, Vol. 10, pages 365–390  
 Swift, *Modest Proposal*, Vol. 7, pages 42–49  
 Voltaire, *Micromégas*, Vol. 2, pages 241–256

## *Letter to Menoeceus*

Vol. 10, pages 230–233

### SUGGESTED READINGS IN THE *Syntopicon*

- DESIRE, Vol. 2, pages 323–344, especially  
     Topic 6a: The regulation of desire by reason: the discipline  
     of moral virtue or duty  
 PLEASURE AND PAIN, Vol. 3, pages 377–399, especially  
     Topic 6a: Pleasure as the only good or as the measure  
     of goodness in all other things  
 PRUDENCE, Vol. 3, pages 472–487, especially  
     Topic 3b: Prudence as a factor in the formation and  
     maintenance of moral virtue: the determination  
     of the relative or subjective mean

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Philebus*, pages 609–639  
 Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. II, Chaps. 2–9, pages  
     349–355; Bk. VI, pages 387–394  
 Lucretius, Vol. 12, *On the Nature of Things*, Bk. I, pages 10–14  
 Epictetus, Vol. 12, *Discourses*, Bk. I, pages 105–138  
 Aurelius, Vol. 12, *Meditations*, Bks. III–VII, pages 259–285  
 Montaigne, Vol. 25, *That to Study Philosophy Is to Learn to Die*,  
     pages 28–36  
 Spinoza, Vol. 31, *Ethics*, Part III, Props. 55–58, pages 413–415  
 Kant, Vol. 42, *Fundamental Principles of the Metaphysic  
     of Morals*, First Section, pages 256–259; *Critique of Practical  
     Reason*, Part I, Bk. II, Chaps. I–II, pages 340–342  
 Mill, J. S., Vol. 43, *Utilitarianism*, Chap. 2, pages 447–457

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Death*, Vol. 10, pages 348–349  
 Cicero, *On Old Age*, Vol. 10, pages 317–343  
 Epictetus, *Enchiridion*, Vol. 10, pages 236–254  
 Pater, “Art of Life,” Vol. 10, pages 258–261  
 Plutarch, *Contentment*, Vol. 10, pages 264–281  
 Poe, *Masque of the Red Death*, Vol. 2, pages 278–283  
 Sainte-Beuve, *Montaigne*, Vol. 5, pages 76–89  
 Santayana, *Lucretius*, Vol. 10, pages 365–390  
 Xenophon, “Character of Socrates,” Vol. 6, pages 223–228

## JOHN ERSKINE, 1879–1951

*The Moral Obligation to Be Intelligent*

Vol. 10, pages 5–13

SUGGESTED READINGS IN THE *Syntopicon*

- GOOD AND EVIL, Vol. 2, pages 605–636, especially  
 Topic 6c: The goodness of knowledge or wisdom: the use  
 of knowledge  
 VIRTUE AND VICE, Vol. 3, pages 975–1009, especially  
 Topic 1a: The relation between knowledge and virtue  
 WILL, Vol. 3, pages 1071–1101, especially  
 Topic 1: The existence and nature of will: its relation to reason  
 or mind and to desire or emotion

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Protagoras*, pages 45–64; *Meno*, pages 183–190,  
*Republic*, Bk. I, pages 306–308  
 Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. I, Chaps. 7–9, pages  
 342–345; Bk. VI, Chap. 12–Bk. VII, Chap. 5, pages 393–399  
 Montaigne, Vol. 25, *Apology for Raimond de Sebonde*, pages  
 233–242  
 Spinoza, Vol. 31, *Ethics*, Part II, Props. 48–49, pages 391–394  
 Milton, Vol. 32, *Paradise Lost*, Bk. IV, pages 163–164, Bk. IX,  
 pages 262–265, 269–271; *Areopagitica*, pages 390–391  
 Hume, Vol. 35, *Enquiry Concerning Human Understanding*, Sect. I,  
 pages 451–455  
 Mill, J. S., Vol. 43, *Utilitarianism*, Chap. 2, pages 448–452

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Sweetness and Light*, Vol. 5, pages 42–61  
 Bacon, *Of Studies*, Vol. 5, pages 97–98

ERSKINE, *The Moral Obligation to Be Intelligent*  
continued

Clifford, *Ethics of Belief*, Vol. 10, pages 16–36

Dewey, “Process of Thought,” Vol. 10, pages 92–213

Faraday, *Observations on Mental Education*, Vol. 7, pages  
208–232

James, W., *Will to Believe*, Vol. 10, pages 39–57

Mill, J. S., “Childhood and Youth,” Vol. 6, pages 5–47

Sainte-Beuve, *Montaigne*, Vol. 5, pages 76–89

Schopenhauer, *On Education*, Vol. 7, pages 197–203

Voltaire, “Philosophy of Common Sense,” Vol. 10, pages 453–474

Xenophon, “Character of Socrates,” Vol. 6, pages 223–226

LEONHARD EULER, 1707–1783

*The Seven Bridges of Königsberg*

Vol. 9, pages 193–201

SUGGESTED READINGS IN THE *Syntopicon*

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 3: Method in mathematics: the model of mathematical  
thought

Topic 3d: Symbols and formulae: the attainment of generality

SPACE, Vol. 3, pages 811–825, especially

Topic 3c: Geometrical space, its kinds and properties: spatial  
relationships and configurations

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Archimedes, Vol. 11, *Method Treating of Mechanical Problems*,  
pages 569–592

Descartes, Vol. 31, *Geometry*, pages 295–353

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
Definitions–Bk. I, Sect. II, pages 5–42; Bk. II, Sects. I–V,  
pages 159–203

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics in Science*,  
Vol. 9, pages 222–238

Whitehead, “On Mathematical Method,” Vol. 9, pages 51–67

# JEAN HENRI FABRE, 1823-1915

## *A Laboratory of the Open Fields* *The Sacred Beetle*

Vol. 8, pages 97-119

### SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL. Vol. 2, pages 19-49, especially

Topic 1d: The habits or instincts of animals: types of animal habit or instinct; the habits or instincts of different classes of animals

Topic 11: The habitat of animals

LABOR. Vol. 2, pages 921-940, especially

Topic 1f: The degradation of labor: the alienation of the laborer's work in chattel slavery, serfdom, and industrial wage slavery

SCIENCE. Vol. 3, pages 682-705, especially

Topic 1b: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit

Topic 5a: The role of experience: observation and experiment

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 9, *History of Animals*, Bk. V, Chap. 15-Bk. VI, Chap. 6, pages 73-89; Bk. VIII, pages 114-133; Bk. IX, Chaps. 9-13, pages 140-144

Harvey, Vol. 28, *Anatomical Exercises on the Generation of Animals*, Introduction, pages 331-337

Bacon, Vol. 30, *Novum Organum*, First Book, pages 107-118

Kant, Vol. 42, *Critique of Pure Reason*, pages 146-149

Darwin, Vol. 49, *Origin of Species*, Chap. VIII, pages 119-135; *Descent of Man*, Chap. IV, pages 304-312

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Beauty*, Vol. 5, page 94

Balzac, *Passion in the Desert*, Vol. 3, pages 436-447

Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8, pages 266-290

Carson, *Sunless Sea*, Vol. 8, pages 132-146

Darwin, *Autobiography*, Vol. 8, pages 47-93

Defoe, *Robinson Crusoe*, Vol. 2, pages 5-121

Emerson, *Nature*, Vol. 10, pages 512-524

Haldane, *On Being the Right Size*, Vol. 8, pages 149-154

**FABRE, A Laboratory  
of the Open Fields, The Sacred Beetle**  
*continued*

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8,  
pages 160–204

Kipling, *Mowgli's Brothers*, Vol. 2, pages 126–141

**MICHAEL FARADAY, 1791–1867**

*Observations on Mental Education*

Vol. 7, pages 208–232

**SUGGESTED READINGS IN THE Syntopicon**

**JUDGMENT**, Vol. 2, pages 835–849, especially

Topic 1: Judgment as an act or faculty of the mind: its contrast  
with the act of conception or with the faculties  
of understanding and reason

Topic 8a: Self-evident and demonstrable propositions:  
immediate and mediated, intuitive and reasoned  
judgments

Topic 10: The truth and falsity of judgments

**KNOWLEDGE**, Vol. 2, pages 880–920, especially

Topic 6b(4): Knowledge in relation to the faculties  
of understanding, judgment, and reason;  
and to the work of intuition, imagination,  
and understanding

Topic 10: The growth of human knowledge: the history  
of man's progress and failures in the pursuit  
of knowledge

**REASONING**, Vol. 3, pages 546–568, especially

Topic 5a: The fact and the reasoned fact: mere belief  
distinguished from belief on rational grounds

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Sophist*, pages 570–577

Aristotle, Vol. 8, *On the Soul*, Bk. III, Chaps. 3–8, pages 659–664;

Vol. 9, *Nicomachean Ethics*, Bk. VI, Chaps. 3–11, pages 388–393

Montaigne, Vol. 25, *Apology for Raimond de Sebonde*,  
pages 276–278

Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 42–48,  
55–60

Descartes, Vol. 31, *Discourse on Method*, Parts I–IV, pages 41–54

- Hume, Vol. 35, *Enquiry Concerning Human Understanding*,  
Sect. IV, Part II–Sect. V, Part II, pages 460–469  
Kant, Vol. 42, *Critique of Judgement*, Introduction, pages 467–475  
James, W., Vol. 53, *Principles of Psychology*, Chap. X, pages  
232–235

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Custom and Education*, Vol. 7, pages 18–19  
Clifford, *Ethics of Belief*, Vol. 10, pages 16–36  
Dewey, “Process of Thought,” Vol. 10, pages 92–213  
Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13  
Franklin, *Proposals Relating to the Education of Youth  
in Pennsylvania*, Vol. 6, pages 536–542  
James, W., *Will to Believe*, Vol. 10, pages 39–57; *Sentiment  
of Rationality*, pages 58–87  
Schopenhauer, *On Education*, Vol. 7, pages 197–203  
Swift, *Essay on Modern Education*, Vol. 7, pages 33–39

## *The Chemical History of a Candle*

Vol. 8, pages 368–439

SUGGESTED READINGS IN THE *Syntopicon*

- ANIMAL, Vol. 2, pages 19–49, especially  
Topic 5d: The respiratory system: breathing, lungs, gills  
CHANGE, Vol. 2, pages 193–217, especially  
Topic 6c: Comparison of change in living and non-living things  
Topic 9a: Physical and chemical change: compounds  
and mixtures  
MECHANICS, Vol. 3, pages 80–112, especially  
Topic 7a: Light: the corpuscular and the wave theory  
Topic 7c: The theory of heat

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Gilbert, Vol. 28, *On the Loadstone*, pages 1–121  
Lavoisier, Vol. 45, *Elements of Chemistry*, First Part,  
Chap. V–Second Part, pages 22–86  
Fourier, Vol. 45, *Analytical Theory of Heat*, pages 169–251

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Curie, *Discovery of Radium*, Vol. 8, pages 32–42  
Einstein and Infeld, “Rise and Decline of Classical Physics,” Vol. 8,  
pages 490–560  
Epicurus, *Letter to Herodotus*, Vol. 10, pages 216–229  
Helmholtz, *On the Conservation of Force*, Vol. 8, pages 451–484  
Huxley, *On a Piece of Chalk*, Vol. 8, pages 205–222

**FARADAY, *The Chemical History of a Candle***  
*continued*

Mendeleev, "Genesis of a Law of Nature," Vol. 8, pages 442–446

Santayana, *Lucretius*, Vol. 10, pages 365–390

Tyndall, "Michael Faraday," Vol. 8, pages 8–28

Wöhler, *On the Artificial Production of Urea*, Vol. 8, pages 312–314

For Faraday's *Experimental Researches in Electricity* in *Great Books of the Western World*, see Vol. 45, pages 261–866

**FRANCIS SCOTT FITZGERALD,**  
 1896–1940

*The Diamond as Big as the Ritz*

Vol. 3, pages 397–431

**SUGGESTED READINGS IN THE *Syntopicon***

MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially

Topic 7b: The fantastic and the realistic in poetry: the probable  
 and the possible in poetry and history

OPINION, Vol. 3, pages 303–322, especially

Topic 6a: Good and evil as matters of opinion: moral standards  
 as customs or conventions reflecting prevalent  
 opinion

TYRANNY, Vol. 3, pages 939–956, especially

Topic 2b: The degeneration of oligarchy: the tyranny  
 of the wealthy

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 6c: The relation of virtue to wealth

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 10a: The nature of wealth as a good: its place  
 in the order of goods and its relation to happiness

Topic 10b: Natural limits to the acquisition of wealth  
 by individuals: the distinction between necessities  
 and luxuries

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Republic*, Bks. III–IV, pages 341–343

Dante, Vol. 21, *Divine Comedy*, Hell, Canto VII, pages 9–10

Machiavelli, Vol. 23, *Prince*, Chaps. 16–19, pages 22–26

Montaigne, Vol. 25, *Of the Inequality Amongst Us*, pages 126–131

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 491–494



RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Riches*, Vol. 7, pages 25–27  
 Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123  
 Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641  
 Hemingway, *Killers*, Vol. 2, pages 169–177  
 James, II., *Pupil*, Vol. 3, pages 530–568  
 Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525  
 Macaulay, *Machiavelli*, Vol. 7, pages 295–329  
 Mann, *Mario and the Magician*, Vol. 3, pages 573–610  
 O'Neill, *Emperor Jones*, Vol. 4, pages 357–382  
 Pater, "Art of Life," Vol. 10, pages 258–261  
 Pushkin, *Queen of Spades*, Vol. 3, pages 484–507  
 Shaw, *Man of Destiny*, Vol. 4, pages 300–338  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

## GUSTAVE FLAUBERT, 1821–1880

*The Legend of St. Julian the Hospitaller*

Vol. 3, pages 371–392

SUGGESTED READINGS IN THE *Syntopicon*

FATE, Vol. 2, pages 515–525, especially

Topic 1: The decrees of fate and the decisions of the gods

Topic 2: The fated or inevitable in human life

LOVE, Vol. 2, pages 1051–1082, especially

Topic 5a(2): Beatitude as the fruition of love

Topic 5b(1): The precepts of charity: the law of love

Topic 5b(2): The theological virtue of charity: its relation to the other virtues

SIN, Vol. 3, pages 753–773, especially

Topic 4e: The prevention and purging of sin: purification by sacrifice; the sacrament of penance; contrition, confession, and absolution

Topic 7: Grace and good works in relation to salvation from sin

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Oedipus the King*, pages 99–113

Euripides, Vol. 5, *Orestes*, pages 394–410

Plutarch, Vol. 14, *Alexander*, pages 540–544

Augustine, Vol. 18, *Confessions*, Bk. IX, pages 61–71

Dante, Vol. 21, *Divine Comedy*, Paradise, Cantos XXVI–XXXIII, pages 145–157

FLAUBERT, *The Legend of St. Julian*  
continued

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551  
 Bacon, *Of Adversity*, Vol. 10, page 350; *Of Anger*, pages 359–360  
 Balzac, *Passion in the Desert*, Vol. 3, pages 436–447  
 De Quincey, *On the Knocking at the Gate in Macbeth*, Vol. 5,  
 pages 362–366  
 Hemingway, *Killers*, Vol. 2, pages 169–177  
 Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8,  
 pages 160–204  
 Kipling, *Mowgli's Brothers*, Vol. 2, pages 126–141  
 Lincoln, *Meditation on the Divine Will*, Vol. 6, page 758  
 Long, *Power within Us*, Vol. 6, pages 246–261  
 O'Neill, *Emperor Jones*, Vol. 4, pages 357–382  
 Poe, *Tell-Tale Heart*, Vol. 2, pages 273–277; *Masque of the Red  
 Death*, pages 278–283  
 Scott, *Two Drovers*, Vol. 2, pages 182–205  
 Shaw, *Man of Destiny*, Vol. 4, pages 300–338  
 Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2,  
 pages 288–341  
 Tolstoy, *What Men Live By*, Vol. 3, pages 707–727

ANDREW RUSSELL FORSYTH, 1858–1942

*Mathematics, in Life and Thought*

Vol. 9, pages 26–46

SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 2, pages 400–412, especially

Topic 5c: Atoms and the void as the ultimate constituents  
 of reality

Topic 5g: The explanation of natural phenomena by reference  
 to the properties and motions of atoms

HYPOTHESIS, Vol. 2, pages 749–760, especially

Topic 3: The foundations of mathematics: postulates,  
 assumptions

Topic 4: The role of hypotheses in science

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 5: The applications of mathematics to physical  
 phenomena: the utility of mathematics

MECHANICS, Vol. 3, pages 80–112, especially

Topic 1a: Matter, mass, and atoms: the primary qualities of bodies

Topic 3: The use of mathematics in mechanics: the dependence of progress in mechanics on mathematical discovery

PHYSICS, Vol. 3, pages 363–376, especially

Topic 1b: The relation of the philosophy of nature to mathematics: mathematical method and mathematical principles in natural philosophy

Topic 3: The role of mathematics in the natural sciences: observation and measurement in relation to mathematical formulations

Topic 4: The experimental method in the study of nature

SCIENCE, Vol. 3, pages 682–705, especially

Topic 5: Scientific method

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Euclid, Vol. 11, *Elements*, Bk. I, pages 1–29

Nicomachus, Vol. 11, *Introduction to Arithmetic*, Bk. I, pages 811–814

Lucretius, Vol. 12, *On the Nature of Things*, Bk. I, pages 4–8; Bk. VI, pages 80–97

Copernicus, Vol. 16, *On the Revolutions of the Heavenly Spheres*, pages 505–556

Kepler, Vol. 16, *Epitome of Copernican Astronomy*, Bk. IV, pages 845–864, 895–905, 918–940

Ptolemy, Vol. 16, *Almagest*, Bk. I, pages 5–20

Galileo, Vol. 28, *Dialogues Concerning the Two New Sciences*, Third Day, pages 197–237

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*, Bk. I, Sects. I–II, pages 25–35; Sects. XI–XII, pages 130–152; Bk. II, Sect. IX, pages 259–267; Bk. III, pages 269–372

Faraday, Vol. 45, *Experimental Researches in Electricity*, pages 298–301, 850–855

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8, pages 266–290

Campbell, *Numerical Laws and the Use of Mathematics in Science*, Vol. 9, pages 222–238

Dantzig, *Fingerprints*, Vol. 9, pages 165–177

Dewey, “Process of Thought,” Vol. 10, pages 92–213

Einstein and Infeld, “Rise and Decline of Classical Physics,” Vol. 8, pages 490–560

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9, pages 3–23

**FORSYTH, *Mathematics, in Life and Thought***  
*continued*

Peirce, *Red and the Black*, Vol. 9, pages 342–348

Russell, *Study of Mathematics*, Vol. 9, pages 84–94; *Mathematics and the Metaphysicians*, pages 95–110

Whitehead, “On Mathematical Method,” Vol. 9, pages 51–67

**BENJAMIN FRANKLIN, 1706–1790**

*A Proposal for Promoting Useful Knowledge among the British Plantations in America*

Vol. 6, pages 533–535

**SUGGESTED READINGS IN THE *Syntopicon***

**ART**, Vol. 2, pages 64–86, especially

Topic 6c: Art as the application of science: the productive powers of knowledge

**KNOWLEDGE**, Vol. 2, pages 880–920, especially

Topic 8a: The technical use of knowledge in the sphere of production: the applications of science in art

**PHYSICS**, Vol. 3, pages 363–376, especially

Topic 5: The utility of physics: the invention of machines; the techniques of engineering; the mastery of nature

**PROGRESS**, Vol. 3, pages 437–453, especially

Topic 3c: Man’s progressive conquest of the forces of nature through science and invention

**SCIENCE**, Vol. 3, pages 682–705, especially

Topic 1b(1): The utility of science: the applications of experimental knowledge in the mastery of nature; machinery and inventions

Topic 1b(2): The effects of science on human life: the economic and social implications of technology

**STATE**, Vol. 3, pages 826–865, especially

Topic 7b: The importance of the arts and sciences in political life

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Republic*, Bk. VII, pages 391–397

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, pages 1–67

Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 29–32; *New Atlantis*, pages 210–214

Descartes, Vol. 31, *Discourse on Method*, Part VI, pages 60–67

Swift, Vol. 36, *Gulliver's Travels*, Part III, pages 91–131

Hegel, Vol. 46, *Philosophy of History*, Fourth Part, Sect. II, Chap. 3, pages 346–348

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Jefferson, "Biographical Sketches." Vol. 6, pages 522–528

Schopenhauer, *On Education*, Vol. 7, pages 197–203

Tocqueville, "Observations on American Life and Government," Vol. 6, pages 564–690

*Proposals Relating to the Education of Youth in Pennsylvania*

Vol. 6, pages 536–542

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 1: The ends of education

Topic 1a: The ideal of the educated man

Topic 2: The kinds of education: physical, moral, liberal, professional, religious

Topic 4d: The effect upon character of poetry, music, and other arts: the role of history and examples

FAMILY, Vol. 2, pages 486–514, especially

Topic 6c: The initiation of children into adult life

HISTORY, Vol. 2, pages 711–727, especially

Topic 2: The light and lesson of history: its role in the education of the mind and in the guidance of human conduct

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bks. II–III, pages 320–339

Aristotle, Vol. 9, *Politics*, Bks. VII–VIII, pages 527–548

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. 1, Chaps. 14–16, pages 18–20; Chaps. 23–24, pages 26–30; Bk. II, Chap. 8, pages 81–83

Montaigne, Vol. 25, *Of the Education of Children*, pages 62–80

Bacon, Vol. 30, *Advancement of Learning*, First Book, pages 17–28

Descartes, Vol. 31, *Discourse on Method*, Part I, pages 41–44

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, "United States in 1800," Vol. 6, pages 322–359

Bacon, *Of Studies*, Vol. 5, pages 97–98

FRANKLIN, *Proposals*  
continued

- Faraday, *Observations on Mental Education*, Vol. 7, pages 208–232  
 Jefferson, “Biographical Sketches,” Vol. 6, pages 522–528  
 Mill, J. S., “Childhood and Youth,” Vol. 6, pages 5–47  
 Schopenhauer, *On Education*, Vol. 7, pages 197–203  
 Swift, *Essay on Modern Education*, Vol. 7, pages 33–39  
 Tocqueville, “Observations on American Life and Government,”  
 Vol. 6, pages 564–690

GALILEO GALILEI, 1564–1642

*The Starry Messenger*  
 Vol. 8, pages 330–355

SUGGESTED READINGS IN THE *Syntopicon*

ASTRONOMY, Vol. 2, pages 87–111, especially

- Topic 2: The method of astronomy
- Topic 5: Astronomy and cosmology: the theory of the world or universe as reflecting astronomical conceptions
- Topic 6: Astronomy and theology: astronomy as affecting views of God, creation, the divine plan, and the moral hierarchy
- Topic 8c: Celestial motion: periodicity and the great year
- Topic 9: The particular heavenly bodies
- Topic 13: The history of astronomy

MECHANICS, Vol. 3, pages 80–112, especially

- Topic 4a: Terrestrial and celestial mechanics: the mechanics of finite bodies and of particles or atoms
- Topic 7a(1): The laws of reflection and refraction
- Topic 7a(4): The medium of light: the ether

SCIENCE, Vol. 3, pages 682–705, especially

- Topic 1b: Science as the discipline of experimental inquiry and the organization of experimental knowledge: the scientific spirit

WORLD, Vol. 3, pages 1118–1140, especially

- Topic 1b: The universe as a machine: the system of its moving parts

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *On the Heavens*, pages 359–405  
 Ptolemy, Vol. 16, *Almagest*, Bk. I, pages 7–12; Bk. III, pages 86–93

Copernicus, Vol. 16, *On the Revolutions of the Heavenly Spheres*,  
Introduction-Bk. I, pages 505-545

Kepler, Vol. 16, *Epitome of Copernican Astronomy*, Bk. IV, Part II,  
pages 888-893; Part III, pages 929-933; Bk. V, Part I,  
pages 968-979

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Bocke, *Cosmic View*, Vol. 8, pages 600-644

Campanella, "Arguments for and against Galileo," Vol. 8,  
pages 359-364

Einstein and Infeld, "Rise and Decline of Classical Physics," Vol. 8,  
pages 490-560

Voltaire, *Micromégas*, Vol. 2, pages 241-256

For Galileo's *Dialogues Concerning the Two New Sciences* in *Great Books of the Western World*, see Vol. 28, pages 129-260

## JOHN GALSWORTHY, 1867-1933

### *The Apple-Tree*

Vol. 3, pages 323-367

**SUGGESTED READINGS IN THE *Syntopicon***

DESIRE, Vol. 2, pages 323-344, especially

Topic 3c: Desire and love: their distinction and connection

Topic 4a: The conflict of desires with one another

EMOTION, Vol. 2, pages 413-436, especially

Topic 4a: The conflict between reason and emotion

LOVE, Vol. 2, pages 1051-1082, especially

Topic 1c: The distinction between love and desire:  
the generous and acquisitive aims

Topic 1e: The intensity and power of love: its increase  
or decrease; its constructive or destructive force

Topic 3b: The demands of love and the restraints of virtue:  
moderation in love; the order of loves

MEMORY AND IMAGINATION, Vol. 3, pages 133-157, especially

Topic 2c: The association of ideas: controlled and free  
association; reminiscence and reverie

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Phaedrus*, pages 120-129

Dante, Vol. 21, *Divine Comedy*, Hell, Canto V, pages 7-8

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. III, Chap. 31,  
pages 188-191

## GALSWORTHY, *The Apple-Tree* *continued*

Montaigne, Vol. 25, *Of Three Commerces*, pages 398–399  
 Shakespeare, Vol. 26, *As You Like It*, pages 597–626; Vol. 27,  
*Troilus and Cressida*, Act II, Scene II, pages 113–115  
 James, W., Vol. 53, *Principles of Psychology*, Chap. X, pages  
 204–209

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2, pages 511–520  
 Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551  
 Apuleius, "Cupid and Psyche," Vol. 3, pages 197–212  
 Bacon, *Of Youth and Age*, Vol. 7, pages 3–4; *Of Marriage  
 and Single Life*, pages 7–8; *Of Love*, Vol. 10, pages 351–352  
 Balzac, *Passion in the Desert*, Vol. 3, pages 436–447  
 Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123  
 Chekhov, *Darling*, Vol. 3, pages 452–462  
 Dostoevsky, *White Nights*, Vol. 3, pages 276–319  
 Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152  
 Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10,  
 pages 565–570

## FRANCIS GALTON, 1822–1911

### "The Classification of Human Ability"

from *Hereditary Genius*

Vol. 8, pages 227–261

### SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 2, pages 19–49, especially

Topic 10: Heredity and environment: the genetic determination  
 of individual differences and similarities

EVOLUTION, Vol. 2, pages 451–467, especially

Topic 2: Genetic variation in the course of generations

FAMILY, Vol. 2, pages 486–514, especially

Topic 6b: Eugenics: control of breeding; birth control

MAN, Vol. 3, pages 1–41, especially

Topic 2b: The sciences of human nature: anthropology  
 and psychology; rational and empirical psychology;  
 experimental and clinical psychology

Topic 6: Individual differences among men



RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bk. V, pages 361–363

Hume, Vol. 35, *Enquiry Concerning Human Understanding*,  
Sect. I, pages 451–455

Darwin, Vol. 49, *Descent of Man*, Chap. II, pages 275–277; Chap.  
V, pages 323–328; Chap. VIII, pages 391–394

James, W., Vol. 53, *Principles of Psychology*, Chap. VII, pages  
120–129; Chap. XXVIII, pages 853–858, 890–897

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Curie, *Discovery of Radium*, Vol. 8, pages 32–42

Darwin, *Autobiography*, Vol. 8, pages 47–93

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8,  
pages 160–204

James, W., *Energies of Men*, Vol. 7, pages 157–170; *Great Men  
and Their Environment*, pages 171–194

Laplace, “Probability,” Vol. 9, pages 325–338

Mill, J. S., “Childhood and Youth,” Vol. 6, pages 5–47

Poincaré, *Mathematical Creation*, Vol. 9, pages 294–304

Tyndall, “Michael Faraday,” Vol. 8, pages 8–28

## NIKOLAI GOGOL, 1809–1852

*The Overcoat*

Vol. 2, pages 452–473

SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 2, pages 684–710, especially

Topic 2b(1): The contribution of the goods of fortune  
to happiness: wealth, health, longevity

Topic 4a: Man's capacity for happiness: differences in human  
nature with respect to happiness

STATE, Vol. 3, pages 826–865, especially

Topic 5c: The classes or sub-groups arising from the division  
of labor or distinctions of birth: the social hierarchy

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 8c: The causes of poverty: competition, incompetence,  
indigence, expropriation, unemployment; the poverty  
of the proletariat as dispossessed of the instruments  
of production

WISDOM, Vol. 3, pages 1102–1117, especially

Topic 4: The praise of folly: the wisdom of fools and innocents

## GOGOL, *The Overcoat* *continued*

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Cervantes, Vol. 29, *Don Quixote*, Second Part, Chap. 43,  
pages 334–336

Rousseau, Vol. 38, *Discourse on Political Economy*, pages 381–382

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 144–145

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 685–686

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Adversity*, Vol. 10, page 350

Plutarch, *Contentment*, Vol. 10, pages 264–281

Singer, *Spinoza of Market Street*, Vol. 3, pages 466–480

Swift, *Modest Proposal*, Vol. 7, pages 42–49

Synge, *Riders to the Sea*, Vol. 4, pages 342–352

Tolstoy, *Death of Ivan Ilyitch*, Vol. 3, pages 646–699

Wilde, *Happy Prince*, Vol. 2, pages 261–268

## GREAT DOCUMENTS

*The English Bill of Rights*

*Declaration of the Rights of Man and of the Citizen*

*The Virginia Declaration of Rights*

*The Declaration of Independence*

*Charter of the United Nations*

*Universal Declaration of Human Rights*

Vol. 6, pages 409–456

### SUGGESTED READINGS IN THE *Syntopicon*

CITIZEN, Vol. 2, pages 218–232, especially

Topic 4: The rights, duties, privileges, and immunities  
of citizenship

CONSTITUTION, Vol. 2, pages 233–251, especially

Topic 7b: The safeguards of constitutional government: bills  
of rights; separation of powers; impeachment

JUSTICE, Vol. 2, pages 850–879, especially

Topic 6: Justice and liberty: the theory of human rights

Topic 6b: The relation between natural and positive rights,  
innate and acquired rights, private and public rights:  
their correlative duties

- Topic 6c: The inalienability of natural rights: their violation by tyranny and despotism
- Topic 6e: Justice and natural rights as the source of civil liberty  
LAW, Vol. 2, pages 962–990, especially
- Topic 4e: The relation of natural law to natural rights and natural justice
- Topic 7c: The priority of natural to civil law: the inviolability or inalienability of natural rights
- LIBERTY, Vol. 2, pages 991–1012, especially
- Topic 1g: The juridical protection of liberties: bills of rights; the separation of powers

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Sophocles, Vol. 5, *Antigone*, pages 134–135
- Aquinas, Vol. 20, *Summa Theologica*, Part I–II, Q 95, Art. 2, pages 227–228; Q 100, Art. 1, pages 251–252
- Hobbes, Vol. 23, *Leviathan*, Part II, Chap. XXI, pages 112–117
- Milton, Vol. 32, *Areopagitica*, pages 381–412
- Locke, Vol. 35, *Concerning Civil Government*, Chap. II, pages 25–28
- Montesquieu, Vol. 38, *Spirit of Laws*, Bk. I, Chaps. 1–3, pages 1–3
- Rousseau, Vol. 38, *Social Contract*, Bk. II, Chaps. 4–5, pages 396–399
- Kant, Vol. 42, *Science of Right*, First Part, page 434; Second Part, pages 435–436, 456–457
- Articles of Confederation*, Vol. 43, pages 5–9
- Constitution of the United States of America*, Vol. 43, pages 11–20
- Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 84, pages 251–253
- Mill, J. S., Vol. 43, *On Liberty*, pages 267–323; *Utilitarianism*, Chap. 5, pages 472–476

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, “United States in 1800,” Vol. 6, pages 322–359
- Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237–271
- Butler, “Customs and Opinions of the Erewhonians,” Vol. 2, pages 483–506
- Clausewitz, *What Is War?*, Vol. 7, pages 479–497
- Crèvecoeur, “Making of Americans,” Vol. 6, pages 546–559
- Dante, “On World Government,” Vol. 7, pages 383–399
- Emerson, *Thoreau*, Vol. 6, pages 150–165
- Jefferson, “Virginia Constitution,” Vol. 6, pages 502–517; *First Inaugural Address*, pages 518–521
- Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737–746; *First Inaugural Address*, pages 747–755; *Letter to Horace Greeley*, pages 756–757; *Gettysburg Address*, page 759
- Paine, “Call to Patriots—December 23, 1776,” Vol. 6, pages 461–463

## GREAT DOCUMENTS

*continued*Thoreau, *Civil Disobedience*, Vol. 6, pages 695–713Tocqueville, "Observations on American Life and Government,"  
Vol. 6, pages 564–690Tolstoy, *What Men Live By*, Vol. 3, pages 707–727

Voltaire, "English Men and Ideas," Vol. 7, pages 332–378

Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183

## FRANÇOIS GUIZOT, 1787–1874

## "Civilization"

from *History of Civilization in Europe*

Vol. 6, pages 302–317

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 12: The history of the arts: progress in art as measuring  
stages of civilization

HISTORY, Vol. 2, pages 711–727, especially

Topic 4c: The spirit of the time as conditioning the politics  
and culture of a period

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 6a: The historical significance of freedom: stages  
in the realization of freedom; the beginning and end  
of the historical process

PROGRESS, Vol. 3, pages 437–453, especially

Topic 6: Intellectual or cultural progress: its sources  
and impedimentsRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Hobbes, Vol. 23, *Leviathan*, Introduction, page 47; Part II,  
pages 99–164Bacon, Vol. 30, *Advancement of Learning*, First Book, pages 1–28Rousseau, Vol. 38, *Discourse on the Origin of Inequality*, First Part,  
pages 334–348Gibbon, Vol. 40, *Decline and Fall of the Roman Empire*, Chap. XL,  
pages 668–671; Vol. 41, Chap. LXXI, pages 590–598Mill, J. S., Vol. 43, *On Liberty*, Chaps. 2–3, pages 274–302

Hegel, Vol. 46, *Philosophy of History*, Introduction III,  
pages 156–190

Darwin, Vol. 49, *Descent of Man*, Chap. V, pages 320–330

Freud, Vol. 54, *Civilization and Its Discontents*, Chap. III,  
pages 776–781

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, "United States in 1800," Vol. 6, pages 322–359

Arnold, *Sweetness and Light*, Vol. 5, pages 42–61

Bacon, *Sphinx*, Vol. 8, pages 2–4

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
pages 404–411

Hume, *Of the Standard of Taste*, Vol. 5, pages 103–119;

*Of Refinement in the Arts*, Vol. 7, pages 52–61; *Of the Study  
of History*, pages 89–92

Jefferson, *First Inaugural Address*, Vol. 6, pages 518–521

Lucian, *Way to Write History*, Vol. 6, pages 387–406

Macaulay, *Machiavelli*, Vol. 7, pages 295–329

## J. B. S. HALDANE, 1892–1964

### *On Being the Right Size*

Vol. 8, pages 149–154

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 2, pages 19–49, especially

Topic 2*b*: Analogies of structure and function among different  
classes of animals

Topic 3: The anatomy of animals

CHANGE, Vol. 2, pages 193–217, especially

Topic 8: Change of size

DEMOCRACY, Vol. 2, pages 303–322, especially

Topic 5*a*: The distinction between direct democracy  
and representative, or republican, government:  
the territorial limits of democracy

QUANTITY, Vol. 3, pages 527–545, especially

Topic 5*d*: Mass: its relation to weight

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 9, *History of Animals*, Bk. I, Chaps. 1–15,

pages 7–16; *On the Parts of Animals*, Bks. II–IV, pages 170–229

## HALDANE, *On Being the Right Size* *continued*

- Galileo, Vol. 28, *Dialogues Concerning the Two New Sciences*,  
Third Day, pages 197–237  
Swift, Vol. 36, *Gulliver's Travels*, Parts I–II, pages 3–87  
Darwin, Vol. 49, *Origin of Species*, Chap. VI, pages 85–91

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Boeke, *Cosmic View*, Vol. 8, pages 600–644  
Campbell, *Numerical Laws and the Use of Mathematics in Science*,  
Vol. 9, pages 222–238  
Carson, *Sunless Sea*, Vol. 8, pages 132–146  
Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97–104;  
*Sacred Bettle*, pages 105–119

## NATHANIEL HAWTHORNE, 1804–1864

### *Rappaccini's Daughter*

Vol. 3, pages 128–152

### SUGGESTED READINGS IN THE *Syntopicon*

- BEAUTY, Vol. 2, pages 112–125, especially  
Topic 3: Beauty in relation to desire and love, as object or cause  
EMOTION, Vol. 2, pages 413–436, especially  
Topic 3a: Madness or 'frenzy' due to emotional excess:  
excessively emotional or emotionally over-determined  
behavior  
FAMILY, Vol. 2, pages 486–514, especially  
Topic 6d: The care and government of children: the rights  
and duties of the child; parental despotism  
and tyranny  
GOOD AND EVIL, Vol. 2, pages 605–636, especially  
Topic 3f: The sources of evil in human life  
LIFE AND DEATH, Vol. 2, pages 1013–1034, especially  
Topic 7: The causes and occurrence of death: the transition  
from life to death  
MAN, Vol. 3, pages 1–41, especially  
Topic 5b: Abnormalities due to defect or conflict of powers:  
feeble-mindedness, neuroses, insanity, madness

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Euripides, Vol. 5, *Electra*, pages 327-339  
 Shakespeare, Vol. 27, *King Lear*, Act I, pages 244-254  
 Goethe, Vol. 47, *Faust*, Second Part, Act I, pages 156-160

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523-551  
 Apuleius, "Cupid and Psyche," Vol. 3, pages 197-212  
 Bacon, *Of Parents and Children*, Vol. 7, pages 5-6; *Of Love*, Vol. 10, pages 351-352  
 Balzac, *Passion in the Desert*, Vol. 3, pages 436-447  
 Eliot, G., *Lifted Veil*, Vol. 3, pages 157-193  
 Galsworthy, *Apple-Tree*, Vol. 3, pages 323-367  
 Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 515-525  
 Mann, *Mario and the Magician*, Vol. 3, pages 573-610  
 Poe, *Tell-Tale Heart*, Vol. 2, pages 273-277; *Masque of the Red Death*, pages 278-283  
 Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2, pages 230-311  
 Turgenev, *First Love*, Vol. 3, pages 217-271

*Sketch of Abraham Lincoln*

Vol. 6, pages 168-171

SUGGESTED READINGS IN THE *Syntopicon*

- ARISTOCRACY, Vol. 2, pages 50-63, especially  
 Topic 6: The selection of the best men for public office:  
 the aristocratic theory of representation in modern  
 constitutional government  
 HISTORY, Vol. 2, pages 711-727, especially  
 Topic 4a(4): The role of the individual in history: the great  
 man, hero, or leader  
 HONOR, Vol. 2, pages 728-748, especially  
 Topic 3a: The reaction of the community to its good  
 or great men  
 STATE, Vol. 3, pages 826-865, especially  
 Topic 8d: Statecraft: the art or science of governing; political  
 prudence  
 Topic 8d(2): The occasions and uses of rhetoric

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 9, *Politics*, Bk. III, Chaps. 10-13, pages 478-483  
 Plutarch, Vol. 14, *Pericles*, pages 121-141

## HAWTHORNE, *Sketch of Abraham Lincoln* *continued*

- Shakespeare, Vol. 26, *King Henry IV*, First Part, pages 434–466;  
*King Henry IV*, Second Part, pages 467–502  
 Locke, Vol. 35, *Concerning Civil Government*, Chap. VIII,  
 pages 48–51  
 Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 68, page 206  
 Hegel, Vol. 46, *Philosophy of History*, Introduction III,  
 pages 162–170  
 Tolstoy, Vol. 51, *War and Peace*, First Epilogue, Chaps. I–IV,  
 pages 645–650, Second Epilogue, pages 675–696

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, "United States in 1800," Vol. 6, pages 322–359, especially  
 Chap. VI, pages 343–359  
 Bacon, *Of Great Place*, Vol. 7, pages 9–11  
 Carlyle, *Hero as King*, Vol. 6, pages 110–145  
 Crèvecoeur, "Making of Americans," Vol. 6, pages 546–559  
 James, W., *Great Men and Their Environment*, Vol. 7, pages 171–194  
 Jefferson, "Biographical Sketches," Vol. 6, pages 522–528  
 Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737–746; *First  
 Inaugural Address*, pages 747–755; *Letter to Horace Greeley*,  
 pages 756–757; *Meditation on the Divine Will*, page 758;  
*Gettysburg Address*, page 759; *Second Inaugural Address*,  
 pages 760–761; *Last Public Address*, pages 762–765  
 Thoreau, *Plea for Captain John Brown*, Vol. 6, pages 714–732  
 Tocqueville, "Observations on American Life and Government,"  
 Vol. 6, pages 564–690  
 Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183  
 Woolf, *Art of Biography*, Vol. 6, pages 186–192  
 Xenophon, "Character of Socrates," Vol. 6, pages 223–226

## WILLIAM HAZLITT, 1778–1830

### *My First Acquaintance with Poets*

Vol. 5, pages 264–279

### SUGGESTED READINGS IN THE *Syntopicon*

- MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially  
 Topic 3d: Memory as the muse of poetry and history:  
 the dependence of history on the memory of men



POETRY, Vol. 3, pages 400-419, especially

Topic 5*b*: Poetry contrasted with history and philosophy: the dispraise and defense of the poet

Topic 8*b*: Critical standards and artistic rules with respect to the language of poetry: the distinction between prose and verse; the measure of excellence in style

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bks. II-III, pages 320-333

Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 32-34

Pascal, Vol. 33, *Pensées*, Sect. I, pages 173-174, 177-178

James, W., Vol. 53, *Principles of Psychology*, Chap. XXII, pages 686-689

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5, pages 19-41

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5, pages 171-411

Lamb, *Sanity of True Genius*, Vol. 5, pages 308-310

Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155-211

Schopenhauer, *On Some Forms of Literature*, Vol. 5, pages 137-142

Woolf, *How Should One Read a Book?*, Vol. 5, pages 5-14

## On Swift

Vol. 5, pages 280-283

SUGGESTED READINGS IN THE *Syntopicon*

POETRY, Vol. 3, pages 400-419, especially

Topic 8*b*: Critical standards and artistic rules with respect to the language of poetry: the distinction between prose and verse; the measure of excellence in style

TRUTH, Vol. 3, pages 915-938, especially

Topic 4*b*: Truth in science and poetry: the truth of fact and the truth of fiction

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bks. II-III, pages 320-324, 328-333

Montaigne, Vol. 25, *Of Books*, pages 199-200

Cervantes, Vol. 29, *Don Quixote*, First Part, Chaps. 47-50, pages 183-193

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Schopenhauer, *On Style*, Vol. 5, pages 124-136

## HAZLITT, *On Swift* *continued*

Swift, *Resolutions when I Come to Be Old*, Vol. 7, page 32; *Essay on Modern Education*, pages 33–39; *Meditation upon a Broomstick*, pages 40–41; *Modest Proposal*, pages 42–49

For Swift's *Gulliver's Travels* in *Great Books of the Western World*, see Vol. 36, pages ix–184

## *Of Persons One Would Wish to Have Seen* Vol. 5, pages 284–295

### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 7a: Art as a source of pleasure or delight

BEAUTY, Vol. 2, pages 112–125, especially

Topic 5: Judgments of beauty: the objective and the subjective in aesthetic judgments or judgments of taste

POETRY, Vol. 3, pages 400–419, especially

Topic 3: The inspiration or genius of the poet: the influence of the poetic tradition

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 4, *Odyssey*, Bk. XI, pages 243–249

Plato, Vol. 7, *Ion*, pages 142–148; *Republic*, Bk. X, pages 427–441

Virgil, Vol. 13, *Aeneid*, Bk. VI, pages 211–235

Montaigne, Vol. 25, *Of Books*, pages 195–197

Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. I, pages 476–483

James, W., Vol. 53, *Principles of Psychology*, Chap. XXV, pages 755–758

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5, pages 19–41

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5, pages 404–411

Hume, *Of the Standard of Taste*, Vol. 5, pages 103–119

Lamb, *Dream Children*, Vol. 5, pages 304–307

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75; *Montaigne*, pages 76–89

Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155–211

Xenophon, "Character of Socrates," Vol. 6, pages 223–226

## *On the Feeling of Immortality in Youth*

Vol. 10, pages 565–570

### SUGGESTED READINGS IN THE *Syntopicon*

IMMORTALITY, Vol. 2, pages 784–804, especially

Topic 1: The desire for immortality: the fear of death

LIFE AND DEATH, Vol. 2, pages 1013–1034, especially

Topic 8a: The love of life: the instinct of self-preservation;  
the life instinct

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Symposium*, pages 165–167; *Phaedo*, pages 230–235

Lucretius, Vol. 12, *On the Nature of Things*, Bk. III, pages 30–44,  
*passim*

Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 75, Art. 6,  
pages 383–384

Montaigne, Vol. 25, *That to Study Philosophy Is to Learn to Die*,  
pages 33–36

James, W., Vol. 53, *Principles of Psychology*, Chap. XI, page 270;  
Chap. XV, pages 409–411

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551

Bacon, *Of Youth and Age*, Vol. 7, pages 3–4; *Of Death*, Vol. 10,  
pages 348–349

Browne, "Immortality," Vol. 10, pages 575–580

Cicero, *On Old Age*, Vol. 10, pages 317–343

Conrad, *Youth*, Vol. 2, pages 210–236

Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641

Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367

Long, *Power within Us*, Vol. 6, pages 246–261

Pater, "Art of Life," Vol. 10, pages 258–261

H. L. F. VON HELMHOLTZ, 1821–1894

## *On the Conservation of Force*

Vol. 8, pages 451–484

### SUGGESTED READINGS IN THE *Syntopicon*

MECHANICS, Vol. 3, pages 80–112

## HELMHOLTZ, *On the Conservation of Force* *continued*

PHYSICS, Vol. 3, pages 363–376

QUANTITY, Vol. 3, pages 527–545, especially

Topic 5: Physical quantities

REASONING, Vol. 3, pages 546–568, especially

Topic 5b: Scientific reasoning: the theory of demonstration

Topic 6c: Inductive and deductive inference in the philosophy  
of nature and the natural sciences

SCIENCE, Vol. 3, pages 682–705, especially

Topic 1b(2): The effects of science on human life:  
the economic and social implications  
of technology

Topic 3: The relation of science to action and production

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Lucretius, Vol. 12, *On the Nature of Things*, Bk. II, pages 15–22

Galileo, Vol. 28, *Dialogues Concerning the Two New Sciences*,  
pages 129–260

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
pages 1–372

Fourier, Vol. 45, *Analytical Theory of Heat*, pages 169–251

Faraday, Vol. 45, *Experimental Researches in Electricity*,  
pages 273–302, 603–607, 670–673, 758–778, 795–848

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII,  
pages 878–884

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics in Science*,  
Vol. 9, pages 222–238

Eddington, *Running-Down of the Universe*, Vol. 8, pages 565–580

Einstein and Infeld, “Rise and Decline of Classical Physics,” Vol. 8,  
pages 490–560

Faraday, *Chemical History of a Candle*, Vol. 8, pages 368–439

Santayana, *Lucretius*, Vol. 10, pages 365–390

Tyndall, “Michael Faraday,” Vol. 8, pages 8–28

## ERNEST HEMINGWAY, 1899-1961

### *The Killers*

Vol. 2, pages 169-177

#### SUGGESTED READINGS IN THE *Syntopicon*

JUSTICE, Vol. 2, pages 850-879, especially

Topic 10c: The justice of punishment for unjust acts:  
the distinction between retribution and vengeance

LAW, Vol. 2, pages 962-990, especially

Topic 6c(1): The nature and causes of crime

Topic 6c(3): The punishment of crime

LIFE AND DEATH, Vol. 2, pages 1013-1034, especially

Topic 8c: The contemplation and fear of death: the attitude  
of the hero, the philosopher, the martyr

PUNISHMENT, Vol. 3, pages 488-512, especially

Topic 1b: The retributive purpose of punishment:  
the *lex talionis*; retaliation and revenge; the righting  
of a wrong

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aeschylus, Vol. 5, *Eumenides*, pages 81-91

Sophocles, Vol. 5, *Electra*, pages 156-169

Euripides, Vol. 5, *Orestes*, pages 398-400

Plato, Vol. 7, *Apology*, pages 200-212

Shakespeare, Vol. 26, *King Richard III*, pages 105-148; Vol. 27,

*Measure for Measure*, pages 174-204; *Macbeth*, pages 284-310

Milton, Vol. 32, *Paradise Lost*, Bk. III, pages 135-151

Hegel, Vol. 46, *Philosophy of Right*, First Part, pages 37-39

Melville, Vol. 48, *Moby Dick*, Chap. 36, pages 118-122

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Death*, Vol. 10, pages 348-349

De Quincey, *On the Knocking at the Gate in Macbeth*, Vol. 5,  
pages 362-366

Dinesen, *Sorrow-Acre*, Vol. 3, pages 615-641

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397-431

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3,  
pages 371-392

Hugo, "Battle with the Cannon," Vol. 2, pages 146-154

O'Neill, *Emperor Jones*, Vol. 4, pages 357-382

Poe, *Tell-Tale Heart*, Vol. 2, pages 273-277; *Masque of the Red  
Death*, pages 278-283

HEMINGWAY, *The Killers**continued*Scott, *Two Drovers*, Vol. 2, pages 182–205Tolstoy, *Death of Ivan Ilyitch*, Vol. 3, pages 646–699Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

## LANCELOT HOGBEN, 1895–

*Mathematics, the Mirror of Civilization*

Vol. 9, pages 3–23

SUGGESTED READINGS IN THE *Syntopicon*

INFINITY, Vol. 2, pages 816–834, especially

Topic 3a: Number: the infinite of division and addition

Topic 3b: The infinite divisibility of continuous quantities:  
the infinitesimal; the method of exhaustion  
and the theory of limitsTopic 4b: The infinite divisibility of matter: the issue  
concerning atoms

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 5: The applications of mathematics to physical  
phenomena: the utility of mathematics

QUANTITY, Vol. 3, pages 527–545, especially

Topic 6: The measurements of quantities: the relation  
of magnitudes and multitudes; the units  
of measurementTopic 7: Infinite quantity: the actual infinite and the potentially  
infinite quantity; the mathematical and physical  
infinite of the great and the smallRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Parmenides*, pages 486–511; *Timaeus*, pages 442–477Descartes, Vol. 31, *Geometry*, Bk. II, pages 322–331Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
Bk. III, pages 270–372Kant, Vol. 42, *Critique of Pure Reason*, Introduction, pages 15–20;  
pages 29–33; pages 211–218James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII,  
pages 874–882

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books* .

- Dantzig, *Fingerprints*, Vol. 9, pages 165-177; *Empty Column*, pages 178-189  
 Forsyth, *Mathematics, in Life and Thought*, Vol. 9, pages 26-46  
 Kasner and Newman, *New Names for Old*, Vol. 9, pages 121-136;  
*Beyond the Googol*, pages 137-162  
 Poincaré, *Mathematical Creation*, Vol. 9, pages 294-304  
 Russell, *Study of Mathematics*, Vol. 9, pages 84-94; *Mathematics and the Metaphysicians*, pages 95-110  
 Whitehead, "On Mathematical Method," Vol. 9, pages 51-67

## VICTOR HUGO, 1802-1885

## "The Battle with the Cannon"

from *Ninety-Three*

Vol. 2, pages 146-154

SUGGESTED READINGS IN THE *Syntopicon*

CITIZEN, Vol. 2, pages 218-232, especially

Topic 1: The individual in relation to the state

Topic 2b: The distinction between citizen and subject:  
 the distinction between the subjects  
 of a constitutional monarchy and of a despotism

JUSTICE, Vol. 2, pages 850-879, especially

Topic 1c: Justice as a moral virtue directing activity in relation  
 to others and to the community: the distinction  
 between the just man and the just act

Topic 10d: The correction of legal justice: equity  
 in the application of human law

PUNISHMENT, Vol. 3, pages 488-512, especially

Topic 2: Personal responsibility as a condition of just  
 punishment: the problem of collective responsibility

Topic 4b: The forms of punishment available to the state

Topic 4b(1): The death penalty: its justification

REVOLUTION, Vol. 3, pages 626-644, especially

Topic 1c: Revolution and counter-revolution: civil strife  
 distinguished from war between states

Topic 2a: Change in the form of government or constitution

Topic 3b: Ways of retaining power and combatting revolution

Topic 3c: The causes and effects of revolution under different  
 forms of government

Topic 8c(3): Rebellion against tyranny and despotism

## HUGO, "The Battle with the Cannon"

*continued*RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Sophocles, Vol. 5, *Ajax*, pages 143–155Plato, Vol. 7, *Gorgias*, pages 270–276; *Republic*, Bks. I–II, pages 300–315Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 21, pages 124–127; Vol. 20, Part I–II, Q 60, Art. 3, pages 51–52; Q 100, Art. 12, pages 264–265Milton, Vol. 32, *Paradise Lost*, Bks. I–II, pages 93–134Freud, Vol. 54, *Thoughts for the Times on War and Death*, pages 755–766RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Seditions and Troubles*, Vol. 7, pages 12–17;*Of Adversity*, Vol. 10, page 350Conrad, *Youth*, Vol. 2, pages 210–236De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358–361Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641Hemingway, *Killers*, Vol. 2, pages 169–177Maupassant, *Two Friends*, Vol. 2, pages 159–164Melville, *Billy Budd*, Vol. 3, pages 31–98

Paine, "Call to Patriots—December 23, 1776," Vol. 6, pages 461–468

Scott, *Two Drivers*, Vol. 2, pages 182–205

## DAVID HUME, 1711–1776

*Of the Standard of Taste*

Vol. 5, pages 103–119

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 7b: The judgment of excellence in art

BEAUTY, Vol. 2, pages 112–125, especially

Topic 5: Judgments of beauty: the objective and the subjective in aesthetic judgments or judgments of taste

GOOD AND EVIL, Vol. 2, pages 605–636, especially

Topic 3a: Human nature and the determination of the good for man: the real and the apparent good; particular goods and the good in general



OPINION, Vol. 3, pages 303–322, especially

Topic 6a: Good and evil as matters of opinion: moral standards as customs or conventions reflecting prevalent opinion

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 5, Arts. 3–4, pages 25–26; Part I–II, Q 27, Art. 1, page 737

Montaigne, Vol. 25, *That the Relish of Good and Evil Depends in a Great Measure Upon the Opinion We Have of Them*, pages 115–119

Descartes, Vol. 31, *Discourse on Method*, Part II, pages 44, 46; Part III, pages 48–49

Spinoza, Vol. 31, *Ethics*, Part I, Appendix, pages 369–372

Pascal, Vol. 33, *Pensées*, Sect. I, page 176; Sect. VI, page 238

Kant, Vol. 42, *Critique of Judgement*, pages 463–613

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Surroundings and Light*, Vol. 5, pages 42–61

Bacon, *Of Beauty*, Vol. 5, page 94

Guizot, “Civilization,” Vol. 6, pages 302–317

Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5, pages 284–295

Lamb, *My First Play*, Vol. 5, pages 300–303

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75

Schopenhauer, *On the Comparative Place of Interest and Beauty in Works of Art*, Vol. 5, pages 143–150

Woolf, *How Should One Read a Book?*, Vol. 5, pages 5–14

## *Of Refinement in the Arts*

Vol. 7, pages 52–61

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 9b: The production of wealth: the industrial arts

LABOR, Vol. 2, pages 921–940, especially

Topic 1b: Labor, leisure, and happiness: the servile, political, and contemplative life

Topic 1c: The honor of work and the virtue of productivity: progress through the invention of arts for the conquest of nature

Topic 6: The wages of labor: kinds of wage payments

## HUME, *Of Refinement in the Arts* *continued*

NECESSITY AND CONTINGENCY, Vol. 3, pages 251–269,  
especially

Topic 5e: Economic necessities or luxuries

PROGRESS, Vol. 3, pages 437–453, especially

Topic 3: Economic progress

TEMPERANCE, Vol. 3, pages 866–881, especially

Topic 5b: The temperance of a people: luxurious indulgences;  
the intemperance of the mob

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bk. II, pages 316–319

Aristotle, Vol. 8, *Metaphysics*, Bk. I, Chap. 1, pages 499–500; Vol. 9,  
*Politics*, Bk. VII, Chaps. 1–9, pages 527–533

Lucretius, Vol. 12, *On the Nature of Things*, Bk. V, pages 73–80

Smith, Vol. 39, *Wealth of Nations*, Bk. I, Chap. 1, pages 3–6; Chap.  
X, pages 42–62; Bk. III, pages 163–181; Bk. IV, Chap. IX,  
pages 288–300

Marx, Vol. 50, *Capital*, Part III, Chaps. VIII–IX, pages 100–111;  
Part IV, Chaps. XIV–XV, pages 173–188

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “United States in 1800,” Vol. 6, pages 322–359

Crèvecoeur, “Making of Americans,” Vol. 6, pages 546–559

Guizot, “Civilization,” Vol. 6, pages 302–317

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9, pages 3–23

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126–136

## *Of Money*

Vol. 7, pages 62–71

## *Of the Balance of Trade*

Vol. 7, pages 72–84

## *Of Taxes*

Vol. 7, pages 85–88

### SUGGESTED READINGS IN THE *Syntopicon*

LABOR, Vol. 2, pages 921–940, especially

Topic 5: The organization of production: the position of labor  
in different economies

Topic 6: The wages of labor: kinds of wage payments

PROGRESS, Vol. 3, pages 437–453, especially

Topic 3: Economic progress

STATE, Vol. 3, pages 826–865, especially

Topic 2*d*: The economic aspect of the state: differentiation of states according to their economic systems

Topic 7*a*: Wealth and political welfare

Topic 9*a*: Commerce and trade between states: commercial rivalries and trade agreements; free trade and tariffs

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 3: The production of wealth in the political community

Topic 4: The exchange of wealth or the circulation of commodities: the processes of commerce or trade

Topic 5: Money

Topic 9: Political economy: the nature of the science of economics

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bk. II, pages 316–319

Aristotle, Vol. 9, *Politics*, Bk. I, Chaps. 9–10, pages 450–452

Rousseau, Vol. 38, *Discourse on Political Economy*, pages 367–385

Smith, Vol. 39, *Wealth of Nations*, Bk. I, Chaps. I–V, pages 3–20;

Chap. VIII, pages 27–37; Bk. II, Chap. II, pages 121–142; Bk. IV, Chap. IX, pages 288–300

Marx, Vol. 50, *Capital*, Part I, Chaps. I–III, pages 33–68; Part IV, Chap. XIV, pages 171–176

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, “United States in 1800,” Vol. 6, pages 322–359

Bacon, *Of Usury*, Vol. 7, pages 22–24; *Of Riches*, pages 25–27

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237–271

Voltaire, “English Men and Ideas: On Trade,” Vol. 7, pages 338–339

## *Of the Study of History*

Vol. 7, pages 89–92

#### SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 4*d*: The effect upon character of poetry, music, and other arts: the role of history and examples

HISTORY, Vol. 2, pages 711–727, especially

Topic 2: The light and lesson of history: its role in the education of the mind and in the guidance of human conduct

## HUME, *Of the Study of History* *continued*

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Laos*, Bk. III, pages 663-676  
 Aristotle, Vol. 9, *On Poetics*, Chap. 9, page 686; Chap. 23, page 695  
 Plutarch, Vol. 14, *Pericles*, pages 121-122  
 Machiavelli, Vol. 23, *Prince*, Chaps. XV-XXI, pages 22-33  
 Montaigne, Vol. 25, *Of Books*, pages 197-199  
 Bacon, Vol. 30, *Advancement of Learning*, Second Book,  
     pages 32-38  
 Fielding, Vol. 37, *Tom Jones*, Bk. VIII, Chap. 1, pages 152-155  
 Smith, Vol. 39, *Wealth of Nations*, Bk. V, Chap. I, Art. II,  
     pages 331-343  
 Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 18-20, pages 71-78  
 Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 675-696  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part IV, Bk. X, Chap. 5,  
     pages 291-292

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bury, *Herodotus*, Vol. 6, pages 364-383  
 Carlyle, *Hero as King*, Vol. 6, pages 110-145  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
     pages 104-111  
 Guizot, "Civilization," Vol. 6, pages 302-317  
 Lucian, *Way to Write History*, Vol. 6, pages 387-406  
 Macaulay, *Machiavelli*, Vol. 7, pages 295-329  
 Schopenhauer, *On Education*, Vol. 7, pages 197-203  
 Woolf, *How Should One Read a Book?*, Vol. 5, pages 5-14

For Hume's *Enquiry Concerning Human Understanding*  
 in *Great Books of the Western World*, see Vol. 35, pages 451-509

## THOMAS HENRY HUXLEY, 1825-1895

### *On the Relations of Man to the Lower Animals* Vol. 8, pages 160-204

#### SUGGESTED READINGS IN THE *Syntopicon*

- ANIMAL, Vol. 2, pages 19-49, especially  
     Topic 1c: The distinction between animal and human nature  
     Topic 2: The classification of animals  
 EVOLUTION, Vol. 2, pages 451-467

MAN, Vol. 3, pages 1-41, especially

Topic 1c: The conception of man as an animal, differing only in degree of intelligence and of other qualities possessed by other animals

Topic 4a: Man's vegetative powers: comparison with similar functions in plants and animals

Topic 4b: Man's sensitive and appetitive powers: comparison with similar functions in other animals

Topic 8: The origin or genealogy of man

Topic 10e: Man's comparison of himself with other creatures and with the universe as a whole

NATURE, Vol. 3, pages 225-250, especially

Topic 1c: Nature as the complex of the objects of sense: the realm of things existing under the determination of universal laws

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 9, *History of Animals*, pages 7-158

Montaigne, Vol. 25, *Apology for Raimond de Sebonde*, pages 208-294

Darwin, Vol. 49, *Origin of Species*, pages 1-243; *Descent of Man*, pages 253-600

James, W., Vol. 53, *Principles of Psychology*, Chap. XXII, pages 679-686; Chap. XXIV, pages 704-706

Freud, Vol. 54, *Beyond the Pleasure Principle*, pages 651-654

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Balzac, *Passion in the Desert*, Vol. 3, pages 436-447

Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8, pages 266-290

Carson, *Sunless Sea*, Vol. 8, pages 132-146

Darwin, *Autobiography*, Vol. 8, pages 47-93

Eiseley, "On Time," Vol. 8, pages 123-129

Emerson, *Nature*, Vol. 10, pages 512-524

Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97-104; *Sacred Beetle*, pages 105-119

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371-392

Galton, "Classification of Human Ability," Vol. 8, pages 227-261

Kipling, *Mowgli's Brothers*, Vol. 2, pages 126-141

Mill, J. S., *Nature*, Vol. 10, pages 477-508

Pavlov, *Scientific Study of the So-Called Psychical Processes in the Higher Animals*, Vol. 8, pages 294-309

## THOMAS HENRY HUXLEY

*continued**On a Piece of Chalk*

Vol. 8, pages 205-222

SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 2, pages 193-217, especially

Topic 6c: Comparison of change in living and non-living things

Topic 9a: Physical and chemical change: compounds  
and mixtures

EVOLUTION, Vol. 2, pages 451-467, especially

Topic 6: The facts of evolution: evidences bearing  
on the history of life on earth

SCIENCE, Vol. 3, pages 682-705 especially

Topic 1b: Science as the discipline of experimental inquiry  
and the organization of experimental knowledge:  
the scientific spiritRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Darwin, Vol. 49, *Origin of Species*, Chaps. III-IV, pages 32-64;  
Chaps. X-XIII, pages 152-206; Chap. XV, pages 230-243RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Carson, *Sunless Sea*, Vol. 8, pages 132-146Darwin, *Autobiography*, Vol. 8, pages 47-93

Eiseley, "On Time," Vol. 8, pages 123-129

Faraday, *Chemical History of a Candle*, Vol. 8, pages 368-439

Lyell, "Geological Evolution," Vol. 8, pages 319-324

## HENRIK IBSEN, 1828-1906

*An Enemy of the People*

Vol. 4, pages 164-246

SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 2, pages 252-267, especially

Topic 7a: The courage required of citizens and statesmen:  
the political recognition of courage

DEMOCRACY, Vol. 2, pages 303-322, especially

Topic 2a: Lawless mob-rule: the tyranny of the majority

HONOR, Vol. 2, pages 728-748, especially

Topic 3a: The reaction of the community to its good  
or great men

TRUTH, Vol. 3, pages 915-938, especially

Topic 8b: The expediency of the political lie

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Oedipus the King*, pages 99-113; *Philoctetes*,  
pages 182-184

Plato, Vol. 7, *Republic*, Bk. IV, pages 342-356

Montaigne, Vol. 25, *Of Presumption*, pages 314-316

Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 10, pages 49-53;  
No. 51, pages 164-165

Mill, J. S., Vol. 43, *Representative Government*, Chaps. 6-7, pages  
366-380

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 212; 498-499

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Cf Adversity*, Vol. 10, page 350

Butler, "Customs and Opinions of the Erewhonians," Vol. 2,  
pages 483-506

Calhoun, "Concurrent Majority," Vol. 7, pages 276-290

Carlyle, *Hero as King*, Vol. 6, pages 110-145

Chekhov, *Cherry Orchard*, Vol. 4, pages 249-294

Emerson, *Self-Reliance*, Vol. 10, pages 525-545

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126-136

Thoreau, *Civil Disobedience*, Vol. 6, pages 695-713

Tocqueville, "Observations on American Life and Government,"  
Vol. 6, pages 564-690

Voltaire, "English Men and Ideas: On Inoculation," Vol. 7,  
pages 339-343

Xenophon, "Character of Socrates," Vol. 6, pages 223-226

## HENRY JAMES, 1843-1916

### *The Pupil*

Vol. 3, pages 530-568

SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 2, pages 268-285, especially

Topic 5a: The conventional determination of moral judgments:  
the moral evaluation of conventions

DESIRE, Vol. 2, pages 323-344, especially

Topic 7a(3): The accumulation of wealth

## HENRY JAMES, *The Pupil* *continued*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 4b: The influence of the family in moral training

FAMILY, Vol. 2, pages 486–514, especially

Topic 6e: The initiation of children into adult life

TRUTH, Vol. 3, pages 915–938, especially

Topic 8c: Truth in relation to love and friendship: the pleasant  
and the unpleasant truth

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 10c: Temperance and intemperance with respect  
to wealth: liberality, magnificence, miserliness,  
avarice

Topic 10e(3): The choice between God and Mammon:  
the love of money as the root of all evil

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Laws*, Bk. VII, pages 713–716

Montaigne, Vol. 25, *Of the Education of Children*, pages 62–80

Fielding, Vol. 37, *Tom Jones*, Bk. XIV, Chap. 8, pages 310–313

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Riches*, Vol. 7, pages 25–27

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397–431

Franklin, *Proposals Relating to the Education of Youth  
in Pennsylvania*, Vol. 6, pages 536–542

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525

Pater, “Art of Life,” Vol. 10, pages 258–261

Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

## WILLIAM JAMES, 1842–1910

### *On a Certain Blindness in Human Beings*

Vol. 7, pages 141–156

### SUGGESTED READINGS IN THE *Syntopicon*

MAN, Vol. 3, pages 1–41, especially

Topic 2a: Immediate self-consciousness: man’s intimate  
or introspective knowledge of himself

Topic 10e: Man’s comparison of himself with other creatures  
and with the universe as a whole



MIND, Vol. 3, pages 171–203, especially

Topic 1d(1): The origin of the mind's simple ideas: sensation and reflection

PLEASURE AND PAIN, Vol. 3, pages 377–399, especially

Topic 4b: Sensuous pleasure: the affective quality of sensations

Topic 4c: Intellectual pleasure: the pleasures of reflection and contemplation

SENSE, Vol. 3, pages 706–729, especially

Topic 3d(2): Memory and imagination as interior powers of sense

Topic 6: The role of sense in the perception of beauty: the beautiful and the pleasing to sense; sensible and intelligible beauty

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Philebus*, pages 609–639

Aristotle, Vol. 9, *Rhetoric*, Bk. 1, Chap. 11, pages 613–615

Aquinas, Vol. 19, *Summa Theologica*, Part I–II, Q 11, pages 666–669

Montaigne, Vol. 25, *Of Experience*, pages 537–543

Pascal, Vol. 33, *Pensées*, Sect. II, pages 181–184

Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chaps. XII–XIII, pages 551–555; Bk. 13, Chaps. XI–XII, pages 575–578;

Chap. XIV, pages 580–582, Bk. 14, Chaps. XII–XV,

pages 604–609, Bk. 15, Chaps. XII–XIII, pages 630–634

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. VI, pages 146–170

James, W., Vol. 53, *Principles of Psychology*, Chap. XI, pages 260–298

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Pater, "Art of Life," Vol. 10, pages 258–261

Plutarch, *Contentment*, Vol. 10, pages 264–281

Schopenhauer, *On the Comparative Place of Interest and Beauty in Works of Art*, Vol. 5, pages 143–150

### *The Energies of Men*

Vol. 7, pages 157–170

#### SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 2, pages 323–344, especially

Topic 2c: Desire as a cause of action: motivation or purpose; voluntariness

MIND, Vol. 3, pages 171–203, especially

Topic 2c(2): The influence of mental activity on bodily states

**WILLIAM JAMES, *The Energies of Men***  
*continued*

WILL, Vol. 3, pages 1071–1101, especially

Topic 3: The functioning of will in human conduct and thought

Topic 3a: The role of the will in behavior

Topic 9a: The distinction between men of strong and weak  
 will: cultivation of will power

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Aquinas, Vol. 19, *Summa Theologica*, Part I–II, Q 17, pages 686–693

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVII,  
 pages 838–850

Freud, Vol. 54, *Selected Papers on Hysteria*, Chaps. 1–3,  
 pages 25–59

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Bacon, *Of Adversity*, Vol. 10, page 350

Crane, *Open Boat*, Vol. 3, pages 5–26

Curie, *Discovery of Radium*, Vol. 8, pages 32–42

Galton, “Classification of Human Ability,” Vol. 8, pages 227–261

Hugo, “Battle with the Cannon,” Vol. 2, pages 146–154

Long, *Power within Us*, Vol. 6, pages 246–261

O’Neill, *Emperor Jones*, Vol. 4, pages 357–382

***Great Men and Their Environment***

Vol. 7, pages 171–194 .

**SUGGESTED READINGS IN THE *Syntopicon***

ANIMAL, Vol. 2, pages 19–49, especially

Topic 10: Heredity and environment: the genetic determination  
 of individual differences and similarities

Topic 11b: The relation between animals  
 and their environments

EVOLUTION, Vol. 2, pages 451–467, especially

Topic 3: The process of heredity

Topic 3a: The inheritance of acquired characteristics: the use  
 and disuse of parts

FATE, Vol. 2, pages 515–525, especially

Topic 2: The fated or inevitable in human life

HISTORY, Vol. 2, pages 711–727, especially

Topic 4a(4): The role of the individual in history: the great  
 man, hero, or leader

STATE, Vol. 3, pages 826–865, especially

Topic 8c: The education or training of the statesman or prince

WILL, Vol. 3, pages 1071–1101, especially

Topic 7b: The factors of freedom and necessity  
in the philosophy of history

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Herodotus, Vol. 6, *History*, Bk. VII, pages 214–220

Plutarch, Vol. 14, *Theseus*, pages 1–15; *Pericles*, pages 121–141

Machiavelli, Vol. 23, *Prince*, Chap. VI, pages 8–10; Chap. XXV,  
pages 35–36

Hegel, Vol. 46, *Philosophy of History*, Introduction, Part III,  
pages 156–190

Darwin, Vol. 49, *Descent of Man*, Part I, Chap. II, pages 266–286

Tolstoy, Vol. 51, *War and Peace*, Bk. 9, Chap. I, pages 342–344;  
Bk. 13, pages 563–587; First Epilogue, Chaps. I–IV, pages  
645–650; Second Epilogue, pages 675–696

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7, pages 9–11

Carlyle, *Hero as King*, Vol. 6, pages 110–145

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
pages 404–411

Galton, “Classification of Human Ability,” Vol. 8, pages 227–261

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171

Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5,  
pages 284–295

Lamb, *Sanity of True Genius*, Vol. 5, pages 308–310

Mill, J. S., “Childhood and Youth,” Vol. 6, pages 5–47

Shaw, *Man of Destiny*, Vol. 4, pages 300–338

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298

Xenophon, “Character of Socrates,” Vol. 6, pages 223–226

## *The Will to Believe*

Vol. 10, pages 39–57

#### SUGGESTED READINGS IN THE *Syntopicon*

HYPOTHESIS, Vol. 2, pages 749–760, especially

Topic 2: Hypothetical reasoning and hypothetical constructions  
in philosophy

KNOWLEDGE, Vol. 2, pages 880–920, especially

Topic 6c(4): The distinction between *a priori* and *a posteriori*  
knowledge; the transcendental, or speculative,  
and the empirical

WILLIAM JAMES, *The Will to Believe*  
continued

OPINION, Vol. 3, pages 303–322, especially

Topic 2b: The will as cause of assent in acts of opinion

WILL, Vol. 3, pages 1071–1101, especially

Topic 3b(1): The distinction between knowledge and opinion in relation to the willful in thought: the will to believe and wishful thinking

Topic 5a(1): The freedom of the will as consisting in a freely determined choice or a free judgment of the reason

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Descartes, Vol. 31, *Discourse on Method*, Parts II–IV, pages 44–54, especially pages 48–54

Spinoza, Vol. 31, *Ethics*, Part I, Prop. 34–Appendix, pages 369–372; Part II, Props. 48–49, pages 391–394

Pascal, Vol. 33, *Provincial Letters*, Letter XVIII, pages 153–159;

*Pensées*, Sects. III–IV, pages 205–225, especially pages 214–216

Locke, Vol. 35, *Concerning Human Understanding*, Bk. II,

Chap. XXI, pages 190–199; Bk. IV, Chap. XIX, pages 384–388

Hume, Vol. 35, *Enquiry Concerning Human Understanding*,

Sect. IV–Sect. V, Part I, pages 458–466; Sects. X–XI, pages 488–503

Kant, Vol. 42, *Critique of Pure Reason*, Introduction, pages 14–22; pages 23–66; pages 240–243

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V,

Chaps. 3–5, pages 117–137; Part III, Bk. VII, Chaps. 1–2, pages 171–180; Chap. 4, pages 189–191; Part IV, Bk. XI, Chap. 4, pages 310–317; Chap. 9, pages 337–346

Freud, Vol. 54, *Civilization and Its Discontents*, Parts I–II,

pages 767–776; *New Introductory Lectures on Psycho-Analysis*, Lecture 35, pages 873–884

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Truth*, Vol. 10, pages 346–347

Clifford, *Ethics of Belief*, Vol. 10, pages 16–38

Dewey, "Process of Thought," Vol. 10, pages 92–213

Emerson, *Montaigne; or, the Skeptic*, Vol. 10, pages 546–562

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13

Faraday, *Observations on Mental Education*, Vol. 7, pages 208–232

*The Sentiment of Rationality*

Vol. 10, pages 58-87

SUGGESTED READINGS IN THE *Syntopicon*

KNOWLEDGE, Vol. 2, pages 880-920, especially

Topic 4b: Knowledge, belief, and opinion: their relation or distinction

OPINION, Vol. 3, pages 303-322, especially

Topic 3b: Certain and probable, adequate and inadequate knowledge: degrees of certitude; modes of assent

PHILOSOPHY, Vol. 3, pages 342-362, especially

Topic 3b: The philosopher's appeal to first principles and to definitions

Topic 4b: Philosophy as a moral discipline: the consolation of philosophy

Topic 6c: The philosopher as a man of reason: the limits of reason; its supplementation by experience or faith

PRINCIPLE, Vol. 3, pages 420-436, especially

Topic 5: The skeptical denial of first principles or axioms: the denial that any propositions elicit the universal assent of mankind

UNIVERSAL AND PARTICULAR, Vol. 3, pages 957-974, especially

Topic 4c: The abstraction of universal concepts from the particulars of sense

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bks. VI-VII, pages 383-398Aristotle, Vol. 8, *Metaphysics*, Bk. IV, pages 522-532; Vol. 9,*Nicomachean Ethics*, Bk. I, Chaps. 1-4, pages 339-340;

Chaps. 7-8, pages 342-345, Bk. X, Chap. 8, pages 432-434

Descartes, Vol. 31, *Discourse on Method*, Parts I-IV, pages 41-54Spinoza, Vol. 31, *Ethics*, Part IV, Appendix, pages 447-450Pascal, Vol. 33, *Pensées*, Sect. IV, pages 221-225Locke, Vol. 35, *Concerning Human Understanding*, Bk. IV,

Chaps. XVII-XX, pages 371-394

Berkeley, Vol. 35, *Principles of Human Knowledge*, Introduction, pages 405-409Hume, Vol. 35, *Enquiry Concerning Human Understanding*,

Sect. XII, Parts I-III, pages 503-509

Kant, Vol. 42, *Critique of Pure Reason*, pages 129-173; *Critique of Judgement*, Part II, pages 603-606

**WILLIAM JAMES, *The Sentiment of Rationality***  
*continued*

- Goethe, Vol. 47, *Faust*, First Part, pages 30, 44–48; Second Part, Act II, pages 161–173  
 Darwin, Vol. 49, *Descent of Man*, Part I, Chaps. III–V, pages 287–330  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chaps. 3–4, pages 117–127; Part III, Bk. VII, Chap. 2, pages 177–180; Chap. 4, pages 189–191

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

- Clifford, *Ethics of Belief*, Vol. 10, pages 16–36  
 Dewey, “Process of Thought,” Vol. 10, pages 92–213  
 Faraday, *Observations on Mental Education*, Vol. 7, pages 208–232  
 Mill, J. S., *Nature*, Vol. 10, pages 477–508  
 Poincaré, *Mathematical Creation*, Vol. 9, pages 294–304

For James’s *Principles of Psychology* in *Great Books of the Western World*, see Vol. 53

**SIR JAMES JEANS, 1877–1946**

***Beginnings and Endings***

Vol. 8, pages 585–596

**SUGGESTED READINGS IN THE *Syntopicon***

- CHANGE**, Vol. 2, pages 193–217, especially  
     Topic 5: The measure of motion  
     Topic 13: The problem of the eternity of motion or change  
**MECHANICS**, Vol. 3, pages 80–112, especially  
     Topic 6e: Work and energy: their conservation; perpetual motion  
**PROGRESS**, Vol. 3, pages 437–453, especially  
     Topic 6b: Progress in philosophy and in the sciences  
**SPACE**, Vol. 3, pages 811–825, especially  
     Topic 2: Space, void, and motion  
**TIME**, Vol. 3, pages 896–914, especially  
     Topic 2c: The creation of time: the priority of eternity to time; the immutability of the world after the end of time  
**WORLD**, Vol. 3, pages 1118–1140, especially  
     Topic 1b: The universe as a machine: the system of its moving parts

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *Physics*, Bk. VIII, pages 334–352  
 Lucretius, Vol. 12, *On the Nature of Things*, Bks. I–II, pages 12–19  
 Augustine, Vol. 18, *Confessions*, Bk. XII, pages 99–110  
 Aquinas, Vol. 20, *Summa Theologica*, Treatise on the Last Things,  
 pages 997–1085  
 Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
 Bk. III, pages 284–285  
 Faraday, Vol. 45, *Experimental Researches in Electricity*,  
 pages 850–855

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Eddington, *Running-Down of the Universe*, Vol. 8, pages 565–580  
 Eiseley, "On Time," Vol. 8, pages 123–129  
 Santayana, *Lucretius*, Vol. 10, pages 365–390

## THOMAS JEFFERSON, 1743–1826

## "The Virginia Constitution"

from *Notes on Virginia*

Vol. 6, pages 502–517

SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 2, pages 303–322, especially

Topic 4b: The democratic realization of popular sovereignty:  
 the safeguarding of natural rights

Topic 4c: The infirmities of democracy in practice  
 and the reforms or remedies for these defects

Topic 5b(1): Majority rule and minority or proportional  
 representation

Topic 5c: The distribution of functions and powers: checks  
 and balances in representative democracy

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 6c: The struggle for sovereign independence against  
 the yoke of imperialism or colonial subjugation

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Laos*, Bk. VI, pages 697–705  
 Aristotle, Vol. 9, *Politics*, Bk. III, Chaps. 6–13, pages 475–483  
 Locke, Vol. 35, *Concerning Civil Government*, Chaps. XII–XIII,  
 pages 58–62  
 Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 45, pages 147–148

## JEFFERSON, "The Virginia Constitution" *continued*

Mill, J. S., Vol. 43, *Representative Government*, Chaps. 6-7,  
pages 366-380; Chaps. 12-13, pages 401-409

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237-271  
Calhoun, "Concurrent Majority," Vol. 7, pages 276-290  
Great Documents, *Virginia Declaration of Rights*, Vol. 6,  
pages 415-417 *Declaration of Independence*, pages 418-421  
Lincoln, *First Inaugural Address*, Vol. 6, pages 747-755  
Thoreau, *Civil Disobedience*, Vol. 6, pages 695-713  
Washington, *Farewell Address*, Vol. 6, pages 484-497

## *First Inaugural Address*

Vol. 6, pages 518-521

### SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 2, pages 303-322, especially  
Topic 4b: The democratic realization of popular sovereignty;  
the safeguarding of natural rights  
Topic 5b(1): Majority rule and minority or proportional  
representation  
GOVERNMENT, Vol. 2, pages 637-664, especially  
Topic 5d: Confederation and federal union: the division  
of jurisdiction between state and federal  
governments  
LIBERTY, Vol. 2, pages 991-1012, especially  
Topic 1a: The birthright of freedom  
Topic 2b: Liberty of conscience and religious freedom

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Laus*, Bk. III, pages 667-670  
Locke, Vol. 35, *Letter Concerning Toleration*, pages 1-22  
Kant, Vol. 42, *Science of Right*, Second Part, pages 435-458  
*Articles of Confederation*, Vol. 43, pages 5-9

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Adams, "United States in 1800," Vol. 6, pages 322-359  
Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237-271  
Crèvecoeur, "Making of Americans," Vol. 6, pages 546-559  
Great Documents, Vol. 6, pages 409-456  
Guizot, "Civilization," Vol. 6, pages 302-317  
Lincoln, *First Inaugural Address*, Vol. 6, pages 747-755



- Paine, "Call to Patriots—December 23, 1776," Vol. 6, pages 461–468  
 Tocqueville, "Observations on American Life and Government,"  
 Vol. 6, pages 564–690  
 Washington, *Farewell Address*, Vol. 6, pages 484–497

## *Biographical Sketches*

Vol. 6, pages 522–528

### SUGGESTED READINGS IN THE *Syntopicon*

- HONOR, Vol. 2, pages 728–748, especially  
 Topic 1: The relation of honor and fame: praise and reputation  
 JUSTICE, Vol. 2, pages 850–879, especially  
 Topic 9b: Justice as the moral principle of political  
 organization: the bond of men in states  
 PRUDENCE, Vol. 3, pages 472–487, especially  
 Topic 1: The nature of prudence: as practical wisdom,  
 as a virtue or quality of the deliberative mind

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plutarch, Vol. 11, *Solon*, pages 61–77; *Pericles*, pages 121–141;  
*Marcus Cato*, pages 276–290, *Alexander*, pages 540–576;  
*Caesar*, pages 577–604

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Carlyle, *Hero as King*, Vol. 6, pages 110–145  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
 La Bruyère, *Characters*, Vol. 6, pages 102–105  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298  
 Washington, *Circular Letter to the Governors of All the States  
 on Disbanding the Army*, Vol. 6, pages 474–483; *Farewell  
 Address*, pages 484–497  
 Woolf, *Art of Biography*, Vol. 6, pages 186–192

## SAMUEL JOHNSON, 1709–1784

### *Preface to Shakespeare*

Vol. 5, pages 316–353

### SUGGESTED READINGS IN THE *Syntopicon*

- ART, Vol. 2, pages 64–86, especially  
 Topic 5: The sources of art in experience, imagination,  
 and inspiration

## JOHNSON, *Preface to Shakespeare* *continued*

MEMORY AND IMAGINATION, Vol. 3, pages 133–157,  
especially

Topic 7a: The use of imagination in the production  
and appreciation of works of art

POETRY, Vol. 3, pages 400–419, especially

Topic 3: The inspiration or genius of the poet: the influence  
of the poetic tradition

Topic 4a: Epic and dramatic poetry

Topic 8a(1): The poetic unities: comparison of epic  
and dramatic unity

Topic 8a(2): Poetic truth: verisimilitude or plausibility;  
the possible, the probable, and the necessary

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bk. III, pages 328–331

Aristotle, Vol. 9, *On Poetics*, pages 681–699

Cervantes, Vol. 29, *Don Quixote*, First Part, Chap. 48,  
pages 185–187; Second Part, Chap. 16, pages 251–252

Bacon, Vol. 30, *Advancement of Learning*, Second Book,  
pages 38–39

Fielding, Vol. 37, *Tom Jones*, Bk. V, Chap. 1, pages 73–75; Bk. VII,  
Chap. 1, pages 121–123; Bk. VIII, Chap. 1, pages 152–155;  
Bk. IX, Chap. 1, pages 189–191; Bk. XIII, Chap. 1,  
pages 273–274; Bk. XIV, Chap. 1, pages 296–298; Bk. XVI,  
Chap. 5, pages 347–348

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5, pages 19–41

De Quincey, *Literature of Knowledge and Literature of Power*,  
Vol. 5, pages 358–361; *On the Knocking at the Gate*  
*in Macbeth*, pages 362–366

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
pages 404–411

Lamb, *My First Play*, Vol. 5, pages 300–303

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75

Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155–211

Schopenhauer, *On Some Forms of Literature*, Vol. 5, pages 137–142

Woolf, *How Should One Read a Book?*, Vol. 5, pages 5–14

For the works of Shakespeare in *Great Books of the Western World*,  
see Vols. 26–27

For Boswell's *Life of Samuel Johnson* in *Great Books of the Western*  
*World*, see Vol. 44

## IMMANUEL KANT, 1724–1804

*Perpetual Peace*

Vol. 7, pages 441–475

SUGGESTED READINGS IN THE *Syntopicon*

CONSTITUTION, Vol. 2, pages 233–251, especially

Topic 2a: The constitution as the form or organization  
of a political community: arrangement of offices;  
division of functions

DEMOCRACY, Vol. 2, pages 303–322, especially

Topic 5a: The distinction between direct democracy  
and representative, or republican, government:  
the territorial limits of democracy

GOVERNMENT, Vol. 2, pages 637–664, especially

Topic 2c: The ideal form of government: the distinction  
between practicable and utopian ideals

Topic 5a: Foreign policy: the making of treaties; the conduct  
of war and peace

STATE, Vol. 3, pages 826–865, especially

Topic 9d: The sovereignty of independent states: the distinction  
between the sovereignty of the state at home  
and abroad; internal and external sovereignty

WAR AND PEACE, Vol. 3, pages 1010–1037

Topic 2a: Civil war and war between states or international war

Topic 9: The folly and futility of war

Topic 11b: Justice and fraternity as principles of peace  
among men

Topic 11c: International law and international peace: treaties,  
alliances, and leagues as instrumentalities  
of international peace

Topic 11d: World government and world peace

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Republic*, Bks. II–VII, pages 310–401

Aristotle, Vol. 9, *Politics*, Bk. III, Chaps. 1–5, pages 471–475

Hobbes, Vol. 23, *Leviathan*, Part I, Chaps. 13–14, pages 85–87;

Chap. 15, pages 91–93

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Chaps. 25–51,  
pages 30–60

Locke, Vol. 35, *Concerning Civil Government*, Chap. XVI,  
pages 65–70

Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 3–9, pages 33–49

## KANT, *Perpetual Peace* *continued*

Mill, J. S., Vol. 43, *Representative Government*, Chaps. 17–18,  
pages 428–442

Hegel, Vol. 46, *Philosophy of Right*, Third Part, Sub-sect. III,  
pages 106–109

Tolstoy, Vol. 51, *War and Peace*, Bk. 6, Chap. VII, pages 244–245;  
Bk. 9, Chaps. I–VII, pages 342–355; First Epilogue,  
Chaps. I–IV, pages 645–650

Freud, Vol. 51, *Thoughts for the Times on War and Death*,  
pages 755–766

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clausewitz, *What Is War?*, Vol. 7, pages 479–497

Dante, "On World Government," Vol. 7, pages 383–399

Guizot, "Civilization," Vol. 6, pages 302–317

Rousseau, *Lasting Peace through the Federation of Europe*, Vol. 7,  
pages 405–436

For other works by Kant in *Great Books of the Western World*,  
see Vol. 42, especially *The Science of Right*, pages 395–458

## EDWARD KASNER, 1878–1955 and JAMES R. NEWMAN, 1907–

### *New Names for Old* *Beyond the Googol*

Vol. 9, pages 121–162

### SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 2, pages 193–217, especially

Topic 1: The nature and reality of change or motion

Topic 5: The measure of motion

Topic 7*d*: The properties of variable motion: the laws of motion

INFINITY, Vol. 2, pages 816–834, especially

Topic 3: The infinite in quantity

Topic 4: The infinity of matter

LOGIC, Vol. 2, pages 1035–1050, especially

Topic 4*a*: Mathematical analysis and reasoning: the search  
for a universal method

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 2: The objects of mathematics: number, figure, extension, relation, order

Topic 2*b*: The being of mathematical objects: their real, ideal, or mental existence

Topic 3*d*: Symbols and formulae: the attainment of generality

Topic 4: Mathematical techniques

QUANTITY, Vol. 3, pages 527–545, especially

Topic 4: Discrete quantities: number and numbering

SCIENCE, Vol. 3, pages 682–705, especially

Topic 2*b*: The comparison of science with poetry and history

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Parmenides*, pages 456–511, especially pages 495–505

Aristotle, Vol. 8, *Physics*, Bk. IV, Chaps. 10–14, pages 297–304; Bk. VI, Chaps. 1–10, pages 312–325

Euclid, Vol. 11, *Elements*, Bks. I–II, pages 5–31; Bk. X, pages 191–200; Bk. XII, pages 338–368

Archimedes, Vol. 11, *Sand-Reckoner*, pages 520–526

Descartes, Vol. 31, *Rules for the Direction of the Mind*, Rules XIV–XXI, pages 28–40

Pascal, Vol. 33, *On Geometrical Demonstration*, pages 434–439

Berkeley, Vol. 35, *Principles of Human Knowledge*, pages 432–439

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Boeke, *Cosmic View*, Vol. 8, pages 600–644

Campbell, *Measurement*, Vol. 9, pages 204–221

Dantzig, *Imprints*, Vol. 9, pages 165–177; *Empty Column*, pages 178–189

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9, pages 3–23

Russell, *Definition of Number*, Vol. 9, pages 111–117; *Mathematics and the Metaphysicians*, pages 95–110

## RUDYARD KIPLING, 1865–1936

### *Mowgli's Brothers*

Vol. 2, pages 126–141

#### SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 2, pages 19–49, especially

Topic 1: General theories about the animal nature

Topic 12*c*: Friendship or love between animals and men

## KIPLING, *Mowgli's Brothers* *continued*

Topic 13: The attribution of human qualities or virtues  
to animals: personification in allegory and satire  
COURAGE, Vol. 2, pages 252–267, especially

Topic 6: The formation or training of the courageous man  
CUSTOM AND CONVENTION, Vol. 2, pages 268–285, especially

Topic 7a: Custom as unifying a community  
EDUCATION, Vol. 2, pages 376–399, especially

Topic 3: The training of the body and the cultivation of bodily  
skills: gymnastics, manual work

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 4, *Odyssey*, Bk. XVII, page 280

Aristotle, Vol. 9, *History of Animals*, Bk. IX, Chap. 1, pages 133–135

Plutarch, Vol. 14, *Romulus*, pages 15–20

Milton, Vol. 32, *Paradise Lost*, Bk. IV, pages 152–174; Bk. VIII,  
pages 232–246

Swift, Vol. 36, *Gulliver's Travels*, Part IV, pages 135–184

Darwin, Vol. 49, *Origin of Species*, pages v–251; *Descent of Man*,  
pages 253–659

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Custom and Education*, Vol. 7, pages 18–19;

*Of Friendship*, Vol. 10, pages 353–358

Balzac, *Passion in the Desert*, Vol. 3, pages 436–447

Cicero, *On Friendship*, Vol. 10, pages 286–316

Emerson, *Thoreau*, Vol. 6, pages 150–165

Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97–104

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392

Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8,  
pages 160–204

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 515–525

Schopenhauer, *On Education*, Vol. 7, pages 197–203

# JEAN DE LA BRUYÈRE, 1645–1696

## *Characters*

Vol. 6, pages 102–105

### SUGGESTED READINGS IN THE *Syntopicon*

ARISTOCRACY, Vol. 2, pages 50–63, especially

Topic 3: The causes of degeneration or instability  
in aristocracies: aristocracy and revolution

CUSTOM AND CONVENTION, Vol. 2, pages 268–285, especially

Topic 5: Custom and convention in the moral order

Topic 5a: The conventional determination of moral judgments:  
the moral evaluation of conventions

HISTORY, Vol. 2, pages 711–727, especially

Topic 2: The light and lesson of history: its role  
in the education of the mind and in the guidance  
of human conduct

HONOR, Vol. 2, pages 728–748, especially

Topic 1: The relation of honor and fame: praise and reputation

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 9: The advance or decline of human morality

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 9, *Nicomachean Ethics*, Bks. III–IV, pages 355–376

Augustine, Vol. 18, *City of God*, Bk. V, Chaps. 12–20, pages 216–226

Swift, Vol. 36, *Gulliver's Travels*, Part I, Chap. IV, pages 20–23;

Part II, Chaps. VII, pages 76–80

Hegel, Vol. 46, *Philosophy of History*, Introduction III,  
pages 182–186

Tolstoy, Vol. 51, *War and Peace*, First Epilogue, Chaps. XIII–XIV,  
pages 665–669

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7, pages 9–11; *Of Followers  
and Friends*, pages 20–21; *Of Riches*, pages 25–27;

*Of Friendship*, Vol. 10, pages 353–358

Chekhov, *Cherry Orchard*, Vol. 4, pages 249–294

Cicero, *On Friendship*, Vol. 10, pages 286–316

Jefferson, *Biographical Sketches*, Vol. 6, pages 522–528

Molière, *Misanthrope*, Vol. 4, pages 6–51

Plutarch, *Contentment*, Vol. 10, pages 264–281

Pushkin, *Queen of Spades*, Vol. 3, pages 484–507

Sheridan, *School for Scandal*, Vol. 4, pages 85–159

Xenophon, "Character of Socrates," Vol. 6, pages 223–226

## CHARLES LAMB, 1775–1834

*My First Play*

Vol. 5, pages 300–303

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 7a: Art as a source of pleasure or delight

KNOWLEDGE, Vol. 2, pages 880–920, especially

Topic 6b(4): Knowledge in relation to the faculties  
of understanding, judgment, and reason;  
and to the work of intuition, imagination,  
and understanding

MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially

Topic 7a: The use of imagination in the production  
and appreciation of works of art

POETRY, Vol. 3, pages 400–419, especially

Topic 7d: Spectacle and song in drama

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristotle, Vol. 9, *On Poetics*, pages 682–689, *passim*Shakespeare, Vol. 27, *Hamlet*, pages 29–72Cervantes, Vol. 29, *Don Quixote*, First Part, Chap. 48,  
pages 185–187Fielding, Vol. 37, *Tom Jones*, Bk. VII, Chap. 1, pages 121–123;  
Bk. XVI, Chap. 5, pages 347–348Kant, Vol. 42, *Critique of Judgement*, Introduction, pages 471–473;  
First Part, Sect. I, Bk. I, pages 476–483Goethe, Vol. 47, *Faust*, Prelude on the Stage, pages 2–6Freud, Vol. 54, *Civilization and Its Discontents*, Chap. II,  
pages 773–775RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*De Quincey, *On the Knocking at the Gate in Macbeth*, Vol. 5,  
pages 362–366Hume, *Of the Standard of Taste*, Vol. 5, pages 103–119Johnson, *Preface to Shakespeare*, Vol. 5, pages 316–353Schopenhauer, *On Some Forms of Literature*, Vol. 5, pages 137–142



## *Dream Children, a Reverie*

Vol. 5, pages 304–307

### SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 3, pages 133–157,  
especially

Topic 4a: Memory in the life of the individual: personal  
identity and continuity

Topic 8c: The expression of desire in daydreaming or fantasy

SENSE, Vol. 3, pages 706–729, especially

Topic 3d(2): Memory and imagination as interior powers  
of sense

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *On Memory and Reminiscence*, pages 690–695

Virgil, Vol. 13, *Aeneid*, Bk. VI, pages 211–235

Plotinus, Vol. 17 *Fourth Ennead*, Third Tractate, pages 155–159

Pascal, Vol. 33, *Pensées*, Sect. II, pages 186–189

Locke, Vol. 35, *Concerning Human Understanding*, Bk. II,  
Chap. XXVII, pages 222–227

Freud, Vol. 54, *Interpretation of Dreams*, pages 135–393

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Youth and Age*, Vol. 7, pages 3–4

Dostoevsky, *White Nights*, Vol. 3, pages 276–319

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392

Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5,  
pages 284–295

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525

Wilde, *Happy Prince*, Vol. 2, pages 261–268

## *Sanity of True Genius*

Vol. 5, pages 308–310

### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 5: The sources of art in experience, imagination,  
and inspiration

POETRY, Vol. 3, pages 400–419, especially

Topic 3: The inspiration or genius of the poet: the influence  
of the poetic tradition

Topic 5b: Poetry contrasted with history and philosophy:  
the dispraise and defense of the poet

LAMB, *Sanity of True Genius*  
continued

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Ion*, pages 142–148  
 Fielding, Vol. 37, *Tom Jones*, Bk. XII, Chap. 1, pages 246–247;  
     Bk. XIII, Chap. 1, pages 273–274  
 Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I,  
     pages 525–534  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXII, pages  
     686–689

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry*, Vol. 5, pages 19–41  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
     pages 404–411  
 Emerson, *Thoreau*, Vol. 6, pages 150–165; *Self-Reliance*, Vol. 10,  
     pages 525–545  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
 Hazlitt, *My First Acquaintance with Poets*, Vol. 5, pages 264–279  
 Poe, *Tell-Tale Heart*, Vol. 2, pages 273–277  
 Shelley, *Defence of Poetry*, Vol. 5, pages 216–242  
 Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247–259

PIERRE SIMON DE LAPLACE, 1749–1827

“Probability”

from *A Philosophical Essay on Probabilities*

Vol. 9, pages 325–338

SUGGESTED READINGS IN THE *Syntopicon*

- CAUSE, Vol. 2, pages 155–178, especially  
     Topic 5d: The limits of our knowledge of causes  
 CHANCE, Vol. 2, pages 179–192  
 KNOWLEDGE, Vol. 2, pages 880–920, especially  
     Topic 4b: Knowledge, belief, and opinion: their relation  
         or distinction  
 NECESSITY AND CONTINGENCY, Vol. 3, pages 251–269,  
     especially  
     Topic 3: Necessity and contingency in the realm of change:  
         chance and determinism

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 8, *Physics*, Bk. II, Chaps. 4–6, pages 272–275  
 Pascal, Vol. 33, *Pensées*, Sect. III, pages 213–217; *Correspondence with Fermat on the Theory of Probabilities*, pages 474–487  
 Hume, Vol. 35, *Enquiry Concerning Human Understanding*, Sect. VI, pages 469–470

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Clifford, *Ethics of Belief*, Vol. 10, pages 16–36  
 Faraday, *Observations on Mental Education*, Vol. 7, pages 208–232  
 Galton, “Classification of Human Ability,” Vol. 8, pages 227–261  
 Peirce, *Red and the Black*, Vol. 9, pages 342–348  
 Poincaré, *Chance*, Vol. 9, pages 305–320  
 Pushkin, *Queen of Spades*, Vol. 3, pages 484–507

## DAVID HERBERT LAWRENCE, 1885–1930

*The Rocking-Horse Winner*

Vol. 3, pages 512–525

SUGGESTED READINGS IN THE *Syntopicon*

EMOTION, Vol. 2, pages 413–436, especially

Topic 3a: Madness or frenzy due to emotional excess:  
 excessively emotional or emotionally over-determined  
 behavior

FAMILY, Vol. 2, pages 486–514, especially

Topic 7d: The emotional impact of family life upon the child:  
 the domestic triangle; the symbolic roles of father  
 and mother

LOVE, Vol. 2, pages 1051–1082, especially

Topic 1c: The intensity and power of love: its increase  
 or decrease; its constructive or destructive force

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 10c: Temperance and intemperance with respect  
 to wealth: liberality, magnificence, miserliness,  
 avarice

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Euripides, Vol. 5, *Hippolytus*, pages 225–236  
 Shakespeare, Vol. 27, *Hamlet*, pages 29–72  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. IV,  
 Chaps. 6–7, pages 100–109

LAWRENCE, *The Rocking-Horse Winner*  
continued

Freud, Vol. 54, *General Introduction to Psycho-Analysis*, Part II,  
Lecture 13, pages 528-531; Part III, Lecture 21, pages 580-585

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Parents and Children*, Vol. 7, pages 5-6; *Of Riches*,  
pages 25-27  
Balzac, *Passion in the Desert*, Vol. 3, pages 436-447  
Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102-123  
Eliot, G., *Lifted Veil*, Vol. 3, pages 157-193  
Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
pages 404-411  
Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397-431  
Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128-152  
James, H., *Pupil*, Vol. 3, pages 530-568  
Kipling, *Mowgli's Brothers*, Vol. 2, pages 126-141  
Lamb, *Dream Children*, Vol. 5, pages 304-307  
Poe, *Tell-Tale Heart*, Vol. 2, pages 273-277  
Pushkin, *Queen of Spades*, Vol. 3, pages 484-507  
Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2,  
pages 288-341  
Wilde, *Happy Prince*, Vol. 2, pages 261-268

ABRAHAM LINCOLN, 1809-1865

*Address at Cooper Institute*

*First Inaugural Address*

*Letter to Horace Greeley*

*Second Inaugural Address*

*Last Public Address*

Vol. 6, pages 737-757; 760-765

SUGGESTED READINGS IN THE *Syntopicon*

CONSTITUTION, Vol. 2, pages 233-251, especially

Topic 7b: The safeguards of constitutional government: bills  
of rights; separation of powers; impeachment

GOVERNMENT, Vol. 2, pages 637-664, especially

Topic 5d: Confederation and federal union: the division  
of jurisdiction between state and federal  
governments

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 5a: Man's freedom in relation to fate or to the will of God

REVOLUTION, Vol. 3, pages 626–644, especially

Topic 2c: Change in the extent of the state or empire:  
dissolution, secession, liberation, federation

SLAVERY, Vol. 3, pages 774–790, especially

Topic 3b: Laws regulating slavery: the rights and duties  
of master and slave

Topic 3c: The emancipation or manumission of slaves:  
the rebellion of slaves

Topic 3d: Criticisms of the institution of slavery: the injustice  
of slavery; its transgression of inalienable human  
rights

STATE, Vol. 3, pages 826–865, especially

Topic 3g: The identity and continuity of a state: the dissolution  
of the body politic or civil society

WAR AND PEACE, Vol. 3, pages 1010–1037, especially

Topic 5a: The moral consequences of war: its effects  
on the happiness and virtue of men  
and on the welfare of women and children

Topic 5b: The political consequences of war: its effects  
on different forms of government

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 7b(1): Chattel slaves as property

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Laws*, Bk. III, pages 667–671; Bk. X, pages 766–769

Aristotle, Vol. 9, *Politics*, Bk. I, Chaps. 4–7, pages 447–449

Aquinas, Vol. 20, *Summa Theologica*, Part I–II, Q 105, Art. 4,  
pages 318–321

Milton, Vol. 32, *Samson Agonistes*, pages 335–378

Locke, Vol. 35, *Concerning Civil Government*, Chaps. II–IV,  
pages 25–30; Chap. XVI, pages 65–68

Montesquieu, Vol. 38, *Spirit of Laws*, Bk. XV, Chaps. 9–18,  
pages 111–115

Rousseau, Vol. 38, *Discourse on Political Economy*, pages 370–377;  
*Social Contract*, Bk. I, Chap. 4, pages 389–390

Kant, Vol. 42, *Science of Right*, Introduction, pages 400–402; First  
Part, pages 421–422

*Articles of Confederation*, Vol. 43, pages 5–9

*Constitution of the United States of America*, Vol. 43,  
Amendment 13, Sect. I, page 18

## LINCOLN, *Public Papers* *continued*

- Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 18–20,  
pages 71–78; No. 41, pages 132–136; No. 43, pages 139–144;  
No. 54, pages 170–172  
Freud, Vol. 54, *Thoughts for the Times on War and Death*, Chap.  
I, pages 756–761

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, "United States in 1800," Vol. 6, pages 322–359  
Bacon, *Of Seditions and Troubles*, Vol. 7, pages 12–17  
Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237–271  
Calhoun, "Concurrent Majority," Vol. 7, pages 276–290  
Crèvecoeur, "Making of Americans," Vol. 6, pages 546–559  
Great Documents, *English Bill of Rights*, Vol. 6, pages 409–411;  
*Virginia Declaration of Rights*, pages 415–417; *Declaration  
of Independence*, pages 418–421  
Guizot, "Civilization," Vol. 6, pages 302–317  
Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
Jefferson, "Virginia Constitution," Vol. 6, pages 502–517; *First  
Inaugural Address*, pages 518–521  
Paine, "Call to Patriots—December 23, 1776," Vol. 6, pages 461–468  
Thoreau, *Civil Disobedience*, Vol. 6, pages 695–713; *Plea  
for Captain John Brown*, pages 714–732  
Tocqueville, "Observations on American Life and Government,"  
Vol. 6, pages 564–690  
Washington, *Circular Letter to the Governors of All the States  
on Disbanding the Army*, Vol. 6, pages 474–483; *Farewell  
Address*, pages 484–497  
Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183

## *Meditation on the Divine Will*

Vol. 6, page 758

### SUGGESTED READINGS IN THE *Syntopicon*

- GOD, Vol. 2, pages 543–604, especially  
Topic 5g: God's will: divine choice  
WAR AND PEACE, Vol. 3, pages 1010–1037, especially  
Topic 2a: Civil war and war between states or international  
war

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 19,  
pages 108–119

Hegel, Vol. 46, *Philosophy of History*, Introduction, pages 158–160  
 Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 675–677

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clausewitz, *What Is War?*, Vol. 7, pages 479–497  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
 Maupassant, *Two Friends*, Vol. 2, pages 159–164  
 Synge, *Riders to the Sea*, Vol. 4, pages 342–352  
 Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183

## *The Gettysburg Address*

Vol. 6, page 759

SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 2, pages 252–267, especially  
     Topic 7c: Courage in war  
 DEMOCRACY, Vol. 2, pages 303–322, especially  
     Topic 4b: The democratic realization of popular sovereignty:  
         the safeguarding of natural rights  
 LIBERTY, Vol. 2, pages 991–1012, especially  
     Topic 1f: The freedom of equals under government:  
         the equality of citizenship  
 WAR AND PEACE, Vol. 3, pages 1010–1037, especially  
     Topic 2a: Civil war and war between states or international war

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Thucydides, Vol. 6, *History of the Peloponnesian War*, Second Book,  
     Chap. VI, pages 395–399  
 Plato, Vol. 7, *Laos*, Bk. IV, pages 681–682  
 Aristotle, Vol. 9, *Politics*, Bk. III, Chaps. 16–17, pages 485–487  
 Hobbes, Vol. 23, *Leviathan*, Part II, Chap. XVIII, pages 101–104  
 Locke, Vol. 35, *Concerning Civil Government*, Chaps. XI–XIII,  
     pages 55–59  
 Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 84, pages 251–254

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Great Documents, *Declaration of Independence*, Vol. 6,  
     pages 409–456  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
 Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183

## HANIEL LONG, 1888–1956

### *The Power within Us*

Vol. 6, pages 246–261

#### SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 2, pages 252–267, especially

Topic 5: The motivations of courage: fame or honor, happiness, love, duty, religious faith

EXPERIENCE, Vol. 2, pages 468–485, especially

Topic 7: Mystical or religious experience: experience of the supernatural

HONOR, Vol. 2, pages 728–748, especially

Topic 5c: The occasions of heroism in war and peace

MAN, Vol. 3, pages 1–41, especially

Topic 13: The grandeur and misery of man

NATURE, Vol. 3, pages 225–250, especially

Topic 2b: Nature and convention: the state of nature and the state of society

Topic 3c(4): Divine causality in relation to the course of nature: the preservation of nature; providence; miracles

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Laches*, pages 26–37

Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. III, Chaps. 6–9, pages 361–364

Hobbes, Vol. 23, *Leviathan*, Part I, Chaps. 13–15, pages 84–96

Montaigne, Vol. 25, *Of Cannibals*, pages 91–98

Shakespeare, Vol. 27, *King Lear*, pages 244–283, especially Act III, pages 262–269

Swift, Vol. 36, *Gulliver's Travels*, Part IV, pages 135–184

Rousseau, Vol. 38, *Discourse on the Origin of Inequality*,

First–Second Parts, pages 334–353; Appendix, pages 363–366

Freud, Vol. 54, *Civilization and Its Discontents*, Chap. III, pages

776–781; Chap. IV, pages 783–784; Chaps. V–VI, pages 787–789;

Chap. VII, pages 791–792; Chap. VIII, pages 799–802

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7, pages 9–11; *Sphinx*, Vol. 8, pages 2–4; *Of Adversity*, Vol. 10, page 350

Crane, *Open Boat*, Vol. 3, pages 5–26

Defoe, *Robinson Crusoe*, Vol. 2, pages 5–121



- Dinesen, *Sorrow-Acre*, Vol. 3, pages 615-641  
 Eliot, G., *Lifted Veil*, Vol. 3, pages 157-193  
 Emerson, *Self-Reliance*, Vol. 10, pages 525-545  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371-392  
 Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10,  
     pages 565-570  
 James, W., *Energies of Men*, Vol. 7, pages 157-170  
 O'Neill, *Emperor Jones*, Vol. 4, pages 357-382  
 Prescott, "Land of Montezuma," Vol. 6, pages 231-243  
 Synge, *Riders to the Sea*, Vol. 4, pages 342-352  
 Tolstoy, *Three Hermits*, Vol. 3, pages 700-706; *What Men Live By*,  
     pages 707-727  
 Xenophon, "March to the Sea," Vol. 6, pages 196-222

## LUCIAN, c. 125-c. 190

### *The Way to Write History*

Vol. 6, pages 387-406

#### SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376-399, especially

Topic 4d: The effect upon character of poetry, music, and other  
     arts: the role of history and examples

HISTORY, Vol. 2, pages 711-727, especially

Topic 1: History as knowledge and as literature: its kinds  
     and divisions; its distinction from poetry, myth,  
     philosophy, and science

Topic 3: The writing of history: research and narration

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Herodotus, Vol. 6, *History*, First Book, pages 1-48; Second Book,  
     pages 71-73

Thucydides, Vol. 6, *History of the Peloponnesian War*,  
     First Book, Chap. I, pages 349-355

Plato, Vol. 7, *Republic*, Bks. II-III, pages 320-333; Bk. X,  
     pages 427-434

Aristotle, Vol. 9, *On Poetics*, Chap. 9, page 686

Montaigne, Vol. 25, *Of Books*, pages 194-200

Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 37-39

Fielding, Vol. 37, *Tom Jones*, Bk. II, Chap. 1, pages 19-20; Bk. VIII,  
     Chap. 1, pages 152-155; Bk. IX, Chap. 1, pages 189-191

Hegel, Vol. 46, *Philosophy of History*, Introduction II-III,  
     pages 155-158

LUCIAN, *The Way to Write History*  
continued

Melville, Vol. 48, *Moby Dick*, Chap. 45, pages 150–156;

Chaps. 82–83, pages 267–270

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 675–696

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bury, *Herodotus*, Vol. 6, pages 364–383

Guizot, “Civilization,” Vol. 6, pages 302–317

Hume, *Of the Study of History*, Vol. 7, pages 89–92

Voltaire, *Micromégas*, Vol. 2, pages 241–256

Woolf, *How Should One Read a Book?*, Vol. 5, pages 5–14; *Art of Biography*, Vol. 6, pages 186–192

SIR CHARLES LYELL, 1797–1875

“Geological Evolution”

from *The Principles of Geology*

Vol. 8, pages 319–324

SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 2, pages 193–217, especially

Topic 11: The apprehension of change: by sense, by reason

Topic 13: The problem of the eternity of motion or change

EVOLUTION, Vol. 2, pages 451–467, especially

Topic 6a: The geological record: the significance of fossil remains

TIME, Vol. 3, pages 896–914, especially

Topic 6e: Knowledge of the past: the storehouse of memory;  
the evidences of the past in physical traces  
or remnants

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Physics*, Bk. VIII, pages 336–340

Gilbert, Vol. 28, *On the Loadstone*, Bk. VI, pages 106–121

Darwin, Vol. 49, *Origin of Species*, Chaps. X–XI, pages 152–180;  
Chap. XV, pages 231–243

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Carson, *Sunless Sea*, Vol. 8, pages 132–146

Darwin, *Autobiography*, Vol. 8, pages 47–93

- Eisley, "On Time," Vol. 8, pages 123-129  
 Huxley, *On a Piece of Chalk*, Vol. 8, pages 205-222  
 Pliny, "Eruption of Vesuvius," Vol. 6, pages 264-270

## THOMAS BABINGTON MACAULAY, 1800-1859

### *Machiavelli*

Vol. 7, pages 295-329

#### SUGGESTED READINGS IN THE *Syntopicon*

ARISTOCRACY, Vol. 2, pages 50-63, especially

Topic 3: The causes of degeneration or instability  
in aristocracies: aristocracy and revolution

EXPERIENCE, Vol. 2, pages 468-485, especially

Topic 6*b*: The role of experience in politics: the lessons  
of history

HISTORY, Vol. 2, pages 711-727, especially

Topic 2: The light and lesson of history: its role  
in the education of the mind and in the guidance  
of human conduct

LIBERTY, Vol. 2, pages 991-1012, especially

Topic 6*c*: The struggle for sovereign independence against  
the yoke of imperialism or colonial subjugation

STATE, Vol. 3, pages 826-865, especially

Topic 8*c*: The education or training of the statesman or prince

VIRTUE AND VICE, Vol. 3, pages 975-1009, especially

Topic 7*d*: The virtues which constitute the good or successful  
ruler: the vices associated with the possession  
of power

WAR AND PEACE, Vol. 3, pages 1010-1037, especially

Topic 10: The military arts and the military profession: their  
role in the state

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Thucydides, Vol. 6, *History of the Peloponnesian War*, Third  
Book, pages 417-446

Plato, Vol. 7, *Seventh Letter*, pages 806-807

Aristotle, Vol. 9, *Politics*, Bk. VI, pages 520-526

Dante, Vol. 21, *Divine Comedy*, Paradise, Canto XVI,  
pages 130-132

MACAULAY, *Machiavelli**continued*

Montaigne, Vol. 25, *Observation on the Means to Carry on a War According to Julius Caesar*, pages 354-358

Gibbon, Vol. 40, *Decline and Fall of the Roman Empire*, pages 630-634

Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 1-10, pages 29-53; especially Nos. 3-5, pages 33-38

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7, pages 9-11; *Of Seditions and Troubles*, pages 12-17

Carlyle, *Hero as King*, Vol. 6, pages 110-145

Clausewitz, *What Is War?*, Vol. 7, pages 479-497

Guizot, "Civilization," Vol. 6, pages 302-317

Hume, *Of the Study of History*, Vol. 7, pages 89-92

Pater, "Art of Life," Vol. 10, pages 258-261

Prescott, "Land of Montezuma," Vol. 6, pages 231-243

For Machiavelli's *The Prince* in *Great Books of the Western World*, see Vol. 23, pages 3-37

## THOMAS ROBERT MALTHUS, 1766-1834

## "The Principle of Population"

from *Population. the First Essay*

Vol. 7, pages 502-530

SUGGESTED READINGS IN THE *Syntopicon*

JUSTICE, Vol. 2, pages 850-879, especially

Topic 8: Economic justice: justice in production, distribution, and exchange

STATE, Vol. 3, pages 826-865, especially

Topic 4c: The size, diversity, and distribution of populations: the causes and effects of their increase or decrease

WEALTH, Vol. 3, pages 1038-1070, especially

Topic 8c: The causes of poverty: competition, incompetence, indigence, expropriation, unemployment; the poverty of the proletariat as dispossessed of the instruments of production

Topic 8d: Laws concerning poverty: the poor laws, the dole

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Laws*, Bk. III, pages 663–667  
 Aristotle, Vol. 9, *Politics*, Bk. VII, Chaps. 4–5, pages 530–531  
 Montesquieu, Vol. 38, *Spirit of Laws*, Bk. XXIII,  
 pages 187–200  
 Smith, Vol. 39, *Wealth of Nations*, Bk. I, Chap. VIII,  
 pages 33–34  
 Darwin, Vol. 49, *Origin of Species*, Chap. III, pages 32–39

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, "United States in 1800," Vol. 6, pages 322–359  
 Carson, *Sunless Sea*, Vol. 8, pages 132–146  
 Darwin, *Autobiography*, Vol. 8, pages 47–93  
 Guizot, "Civilization," Vol. 6, pages 302–317  
 Prescott, "Land of Montezuma," Vol. 6, pages 231–243  
 Swift, *Modest Proposal*, Vol. 7, pages 42–49

## THOMAS MANN, 1875–1955

*Mario and the Magician*

Vol. 3, pages 573–610

SUGGESTED READINGS IN THE *Syntopicon*

GOOD AND EVIL, Vol. 2, pages 605–636, especially

Topic 3e: Right and wrong: the social incidence of the good;  
 doing or suffering good and evil

Topic 3f: The sources of evil in human life

TYRANNY, Vol. 3, pages 939–956, especially

Topic 1d: The character of the tyrannical man: the friends  
 of the tyrant

Topic 5c: The location of sovereignty in despotic  
 and constitutional government: the sovereign person,  
 the sovereign office, the sovereign people

Topic 5d: The analogues of despotic and constitutional rule  
 in the relation of the powers of the soul: the tyranny  
 of the passions

WILL, Vol. 3, pages 1071–1101, especially

Topic 3a(1): The distinction between the voluntary  
 and the involuntary: the conditions of  
 voluntariness; comparison of men and animals  
 with respect to voluntary behavior

**MANN, Mario and the Magician**  
*continued*

Topic 7a: Free will as a source of human dignity: its relation to slavery and civil liberty

Topic 9a: The distinction between men of strong and weak will: cultivation of will power

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Gorgias*, pages 262–270; *Seventh Letter*, pages 800–814

Plutarch, Vol. 14, *Dion*, pages 781–802

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVII, pages 836–850

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Eliot, G., *Lifted Veil*, Vol. 3, pages 157–193

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397–431

Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152

Macaulay, *Machiavelli*, Vol. 7, pages 295–329

Melville, *Billy Budd*, Vol. 3, pages 31–98

O'Neill, *Emperor Jones*, Vol. 4, pages 357–382

Poe, *Tell-Tale Heart*, Vol. 2, pages 273–277

Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2, pages 288–341

Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

**GUY DE MAUPASSANT, 1850–1893**

*Two Friends*

Vol. 2, pages 159–164

**SUGGESTED READINGS IN THE *Syntopicon***

**COURAGE**, Vol. 2, pages 252–267, especially

Topic 5: The motivations of courage: fame or honor, happiness, love, duty, religious faith

Topic 7a: The courage required of citizens and statesmen: the political recognition of courage

Topic 7c: Courage in war

**HONOR**, Vol. 2, pages 728–748, especially

Topic 3b: The conditions of honor or fame and the causes of dishonor or infamy

Topic 5a: Honor as a motivation of heroism

Topic 5c: The occasions of heroism in war and peace

NATURE, Vol. 3, pages 225–250, especially

Topic 2c: The natural and the unnatural or monstrous:  
the normal and the abnormal

WAR AND PEACE, Vol. 3, pages 1010–1037, especially

Topic 1: War as the reign of force: the state of war  
and the state of nature

Topic 5a: The moral consequences of war: its effects  
on the happiness and virtue of men  
and on the welfare of women and children

Topic 9: The folly and futility of war

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristophanes, Vol. 5, *Lysistrata*, pages 583–599

Thucydides, Vol. 6, *History of the Peloponnesian War*, Second  
Book, Chap. VI, page 397; Third Book, Chap. X, pages  
429–438; Fifth Book, Chap. XVII, pages 504–508

Virgil, Vol. 13, *Eclogues*, Eclogue IX, pages 29–31

Swift, Vol. 36, *Gulliver's Travels*, Part I, pages 3–42

Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chaps. IX–XI,  
pages 547–551

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Followers and Friends*, Vol. 7, pages 20–21; *Of Death*,  
Vol. 10, pages 348–349; *Of Adversity*, page 350;  
*Of Friendship*, pages 353–358

Browne, "Immortality," Vol. 10, pages 575–580

Cicero, *On Friendship*, Vol. 10, pages 286–316

Clausewitz, *What Is War?*, Vol. 7, pages 479–497

Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641

Hugo, "Battle with the Cannon," Vol. 2, pages 146–154

Lincoln, *Meditation on the Divine Will*, Vol. 6, page 758;  
*Gettysburg Address*, page 759; *Second Inaugural Address*,  
pages 760–761

Melville, *Billy Budd*, Vol. 3, pages 31–98

Paine, "Call to Patriots—December 23, 1776," Vol. 6, pages 461–468

Scott, *Two Drovers*, Vol. 2, pages 182–205

Synge, *Riders to the Sea*, Vol. 4, pages 342–352

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298

Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183

## HERMAN MELVILLE, 1819–1891

*Billy Budd*

Vol. 3, pages 31–98

SUGGESTED READINGS IN THE *Syntopicon*

CAUSE, Vol. 2, pages 155–178, especially

Topic 1*b*: The order of causes: the relation of cause and effect

DUTY, Vol. 2, pages 358–375, especially

Topic 8: The tension between duty and instinct, desire, or love

GOOD AND EVIL, Vol. 2, pages 605–636, especially

Topic 1*d*: The origin, nature, and existence of evilTopic 3*b*(2): The good will: its conditions and consequencesTopic 3*e*: Right and wrong: the social incidence of the good;  
doing or suffering good and evil

LAW, Vol. 2, pages 962–990, especially

Topic 5*h*: The defect of positive law: its need for correction  
or dispensation by equity

PUNISHMENT, Vol. 3, pages 488–512, especially

Topic 2*a*: Free will in relation to responsibility  
and punishment: voluntariness in relation to guilt  
or fault; the accidental, the negligent,  
and the intentionalRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Euripides, Vol. 5, *Alcestis*, pages 237–247Plato, Vol. 7, *Laws*, Bk. IX, pages 746–751Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. III, Chaps. 1–6,  
pages 355–361Montaigne, Vol. 25, *That the Intention Is Judge of Our Actions*,  
pages 13–14Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 688–694RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Truth*, Vol. 10, pages 346–347Conrad, *Youth*, Vol. 2, pages 210–236De Quincey, *Literature of Knowledge and Literature of Power*,  
Vol. 5, pages 358–361Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641Hemingway, *Killers*, Vol. 2, pages 169–177

Hugo, “Battle with the Cannon,” Vol. 2, pages 146–154

Mann, *Mario and the Magician*, Vol. 3, pages 573–610Maupassant, *Two Friends*, Vol. 2, pages 159–164



Plutarch, *Of Bashfulness*, Vol. 7, pages 97-109

Tolstoy, *Three Hermits*, Vol. 3, pages 700-706

For Melville's *Moby Dick* in *Great Books of the Western World*,  
see Vol. 48

## DMITRI MENDELEEV, 1834-1907

### "The Genesis of a Law of Nature"

from *The Periodic Law of the Chemical Elements*

Vol. 8, pages 442-446

#### SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 2, pages 193-217, especially

Topic 9a: Physical and chemical change: compounds  
and mixtures

ELEMENT, Vol. 2, pages 400-412, especially

Topic 3: The theory of the elements in natural philosophy,  
physics, and chemistry

HYPOTHESIS, Vol. 2, pages 749-760, especially

Topic 4: The role of hypotheses in science

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Lucretius, Vol. 12, *On the Nature of Things*, Bk. I, pages 8-12;  
Bk. II, pages 24-26

Bacon, Vol. 30, *Novum Organum*, Second Book, pages 171-173

Lavoisier, Vol. 45, *Elements of Chemistry*, Preface, pages 1-7;  
First Part, Chap. V.-Second Part, pages 22-86

Faraday, Vol. 45, *Experimental Researches in Electricity*,  
pages 383-386

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics in Science*,  
Vol. 9, pages 222-238

Curie, *Discovery of Radium*, Vol. 8, pages 32-42

Einstein and Infeld, "Rise and Decline of Classical Physics," Vol. 8,  
pages 490-560

Faraday, *Chemical History of a Candle*, Vol. 8, pages 368-439

Poincaré, *Mathematical Creation*, Vol. 9, pages 294-304

Wöhler, *On the Artificial Production of Urea*, Vol. 8, pages 312-314

## JOHN STUART MILL, 1806–1873

## “Childhood and Youth”

from *Autobiography*

Vol. 6, pages 5–47

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 1a: The ideal of the educated man

Topic 5b: The means and methods of teaching

Topic 5d: The order of learning: the organization  
of the curriculumTopic 5f: Learning apart from teachers and books: the role  
of experienceTopic 9: Historical and biographical observations concerning  
the institutions and practices of education

FAMILY, Vol. 2, pages 486–514, especially

Topic 6c: The initiation of children into adult life

GOD, Vol. 2, pages 543–604, especially

Topic 10: The denial of God or the gods, or of a supernatural  
order: the position of the atheist

HISTORY, Vol. 2, pages 711–727, especially

Topic 2: The light and lesson of history: its role  
in the education of the mind and in the guidance  
of human conduct

RELIGION, Vol. 3, pages 588–625, especially

Topic 7: Historical observations concerning religious beliefs,  
institutions, and controversies

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 4d(1): The influence of parental authority  
on the formation of characterRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bks. II–III, pages 320–339; Bk. VII,  
pages 391–401Aristotle, Vol. 9, *Politics*, Bk. VII, Chap. 14–Bk. VIII,  
pages 537–548Aurelius, Vol. 12, *Meditations*, Bk. 1, pages 253–256Augustine, Vol. 18, *Confessions*, Bk. I, pages 4–9Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Chaps. 11–24,  
pages 14–30; Bk. II, Chaps. 5–8, pages 75–83Montaigne, Vol. 25, *Of the Education of Children*, pages 62–80

- Descartes, Vol. 31, *Discourse on Method*, Part I, pages 41–44;  
 Part VI, pages 60–67  
 Boswell, Vol. 44, *Life of Samuel Johnson*, pages 7–17  
 Goethe, Vol. 47, *Faust*, First Part, pages 44–48; Second Part, Act II,  
 pages 164–166

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Sweetness and Light*, Vol. 5, pages 42–61  
 Bacon, *Of Discourse*, Vol. 5, pages 95–96; *Of Studies*, pages 97–98;  
*Of Youth and Age*, Vol. 7, pages 3–4; *Of Parents and Children*,  
 pages 5–6; *Of Custom and Education*, pages 18–19  
 Darwin, *Autobiography*, Vol. 8, pages 47–93  
 De Quincey, *Literature of Knowledge and Literature of Power*,  
 Vol. 5, pages 358–361  
 Eliot, G., *Lifted Veil*, Vol. 3, pages 157–193  
 Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13  
 Franklin, *Proposals Relating to the Education of Youth*  
*in Pennsylvania*, Vol. 6, pages 536–542  
 Galton, "Classification of Human Ability," Vol. 8, pages 227–261  
 James, W., *Great Men and Their Environment*, Vol. 7,  
 pages 171–194  
 Schopenhauer, *On Education*, Vol. 7, pages 197–203  
 Stevenson, *Lantern-Bearers*, Vol. 7, pages 112–121  
 Swift, *Essay on Modern Education*, Vol. 7, pages 33–39  
 Twain, "Learning the River," Vol. 6, pages 50–98  
 Woolf, *Art of Biography*, Vol. 6, pages 186–192

## Nature

Vol. 10, pages 477–508

SUGGESTED READINGS IN THE *Syntopicon*

- LAW, Vol. 2, pages 962–990, especially  
 Topic 4d: The natural law as underlying the precepts of virtue;  
 its relation to the moral precepts of divine law  
 NATURE, Vol. 3, pages 225–250, especially  
 Topic 2a: Nature and art: the imitation of nature; co-operation  
 with nature  
 Topic 2b: Nature and convention: the state of nature  
 and the state of society  
 Topic 3a: The rationality of nature: the maxims and laws  
 of nature  
 Topic 3c(4): Divine causality in relation to the course  
 of nature: the preservation of nature; providence;  
 miracles

## JOHN STUART MILL, *Nature* *continued*

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World* .

- Plato, Vol. 7, *Timaeus*, pages 447–455  
 Aristotle, Vol. 8, *Physics*, Bk. II, Chap. 1, pages 268–270;  
     *Metaphysics*, Bk. V, Chap. 4, pages 534–535  
 Lucretius, Vol. 12, *On the Nature of Things*, Bks. I–II, pages 1–30  
 Epictetus, Vol. 12, *Discourses*, Bk. I, Chap. 11, pages 116–118;  
     Chap. 26, pages 131–132  
 Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 44–Q 46, Art. 2,  
     pages 238–255; Q 103–105, pages 528–545  
 Hobbes, Vol. 23, *Leviathan*, Part I, Chap. 15, pages 91–96  
 Bacon, Vol. 30, *Novum Organum*, Second Book, pages 172–176  
 Spinoza, Vol. 31, *Ethics*, Part I, pages 355–372  
 Rousseau, Vol. 38, *Discourse on the Origin of Inequality*,  
     pages 329–366  
 Kant, Vol. 42, *Critique of Judgement*, Second Part, pages 550–613

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, *Saint Thomas Aquinas*, Vol. 10, pages 422–450  
 Bacon, *Sphinx*, Vol. 8, pages 2–4  
 Balzac, *Passion in the Desert*, Vol. 3, pages 436–447  
 Emerson, *Nature*, Vol. 10, pages 512–524  
 Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8,  
     pages 160–204  
 James, W., *Sentiment of Rationality*, Vol. 10, pages 58–87  
 Santayana, *Lucretius*, Vol. 10, pages 365–390  
 Voltaire, “Philosophy of Common Sense,” Vol. 10, pages 453–474

For other works by Mill in *Great Books of the Western World*,  
 see Vol. 43, pages 263–476

## MOLIÈRE, 1622–1673

### *The Misanthrope* Vol. 4, pages 6–51

### SUGGESTED READINGS IN THE *Syntopicon*

EMOTION, Vol. 2, pages 413–436, especially

Topic 4b(1): Moderation of the passions by reason: virtue,  
 continence, avoidance of sin

LAW, Vol. 2, pages 962–990, especially

Topic 3a(1): The natural moral law as the eternal law  
in human nature

MAN, Vol. 3, pages 1–41, especially

Topic 12: Man as an object of laughter and ridicule: comedy  
and satire

OPINION, Vol. 3, pages 303–322, especially

Topic 6a: Good and evil as matters of opinion: moral standards  
as customs or conventions reflecting prevalent  
opinion

PROGRESS, Vol. 3, pages 437–453, especially

Topic 1c: Skeptical or pessimistic denials of progress:  
the golden age as past; the cyclical motion of history

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 1d: Virtue as an intrinsic good: its relation to happiness

Topic 2c: The appearances of virtue: imperfect or conditional  
virtues; the counterfeits of virtue; natural  
or temperamental dispositions which simulate virtue

Topic 4e(3): Circumstances as affecting the morality of human  
acts

Topic 6d: Virtue and honor

Topic 6e: Virtue in relation to friendship and love

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristophanes, Vol. 5, *Clouds*, pages 488–506

Dante, Vol. 21, *Divine Comedy*, Hell, Canto XXIII, pages 33–34

Montaigne, Vol. 25, *That the Intention Is Judge of Our Actions*,  
pages 13–14; *Apology for Raimond de Sebonde*, pages 215–219

Shakespeare, Vol. 27, *King Lear*, pages 244–283

Pascal, Vol. 33, *Pensées*, Sect. XIV, pages 349–350

Swift, Vol. 36, *Gulliver's Travels*, Part IV, pages 135–184

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Followers and Friends*, Vol. 7, pages 20–21; *Of Truth*,  
Vol. 10, pages 346–347, *Of Love*, pages 351–352;  
*Of Friendship*, pages 353–358

Butler, "Customs and Opinions of the Erewhonians," Vol. 2,  
pages 483–506

De Quincey, *Literature of Knowledge and Literature of Power*,  
Vol. 5, pages 358–361

Dickens, "Full and Faithful Report of the Memorable Trial  
of Bardell against Pickwick," Vol. 2, pages 391–448

La Bruyère, *Characters*, Vol. 6, pages 102–105

**MOLIÈRE, *The Misanthrope***  
*continued*

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126–136  
 Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346–386

***The Doctor in Spite of Himself***  
 Vol. 4, pages 52–81

**SUGGESTED READINGS IN THE *Syntopicon***

MAN, Vol. 3, pages 1–41, especially

Topic 12: Man as an object of laughter and ridicule:  
 comedy and satire

POETRY, Vol. 3, pages 400–419, especially

Topic 4b: Tragedy and comedy

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 4c(3): Circumstances as affecting the morality of human  
 acts

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Aristophanes, Vol. 5, *Birds*, pages 542–563

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. III, Chaps. 29–33,  
 pages 185–195

Shakespeare, Vol. 26, *Much Ado About Nothing*, pages 503–531

Swift, Vol. 36, *Gulliver's Travels*, Part IV, pages 135–184

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Butler, "Customs and Opinions of the Erewhonians," Vol. 2,  
 pages 483–506

Voltaire, "English Men and Ideas: On Inoculation," Vol. 7,  
 pages 339–343

**EUGENE GLADSTONE O'NEILL,**  
 1888–1953

***The Emperor Jones***  
 Vol. 4, pages 337–382

**SUGGESTED READINGS IN THE *Syntopicon***

EMOTION, Vol. 2, pages 413–436, especially

Topic 3a: Madness or frenzy due to emotional excess:  
 excessively emotional or emotionally over-determined  
 behavior

GOOD AND EVIL, Vol. 2, pages 605-636, especially

Topic 3e: Right and wrong: the social incidence of the good;  
doing or suffering good and evil

MAN, Vol. 3, pages 1-41, especially

Topic 13: The grandeur and misery of man

SIN, Vol. 3, pages 753-773, especially

Topic 5: The remorse of conscience and feelings of guilt:  
the psychogenesis and pathological expression  
of the sense of sin

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Ajax*, pages 143-155

Euripides, Vol. 5, *Orestes*, pages 394-400

Shakespeare, Vol. 27, *Macbeth*, Act II, Scene II, pages 291-292;  
Act III, Scenes II-IV, pages 296-299

Freud, Vol. 54, *Civilization and Its Discontents*, Chap. VII,  
pages 791-796

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7, pages 9-11; *Of Seditions  
and Troubles*, pages 12-17; *Of Death*, Vol. 10, pages 343-349;  
*Of Adversity*, page 350

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102-123

Defoe, *Robinson Crusoe*, Vol. 2, pages 5-121

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397-431

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3,  
pages 371-392

Hemingway, *Killers*, Vol. 2, pages 169-177

James, W., *Energies of Men*, Vol. 7, pages 157-170

Long, *Power within Us*, Vol. 6, pages 246-261

Mann, *Mario and the Magician*, Vol. 3, pages 573-610

Poe, *Tell-Tale Heart*, Vol. 2, pages 273-277

Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2,  
pages 288-341

## THOMAS PAINE, 1737–1809

## “A Call to Patriots—December 23, 1776”

from *The Crisis*

Vol. 6, pages 461–468

SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 2, pages 252–267, especially

Topic 7a: The courage required of citizens and statesmen:  
the political recognition of courage

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 6c: The struggle for sovereign independence  
against the yoke of imperialism  
or colonial subjugation

REVOLUTION, Vol. 3, pages 626–644, especially

Topic 3a: The aims of political revolution: the seizure of power;  
the attainment of liberty, justice, equalityTopic 6a: The right of rebellion: the circumstances justifying  
civil disobedience or violent insurrectionRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Statesman*, pages 605–608Locke, Vol. 35, *Concerning Civil Government*, Chaps. XVIII–XIX,  
pages 71–77Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 45, pages 147–148Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. IV, pages 537–539;  
Second Epilogue, Chaps. IV–V, pages 680–684RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Seditions and Troubles*, Vol. 7, pages 12–17Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237–271Great Documents, *Declaration of Independence*, Vol. 6,  
pages 418–421Jefferson, *First Inaugural Address*, Vol. 6, pages 518–521Lincoln, *First Inaugural Address*, Vol. 6, pages 747–755Maupassant, *Two Friends*, Vol. 2, pages 159–164Washington, *Circular Letter to the Governors of All the States  
on Disbanding the Army*, Vol. 6, pages 474–483



## WALTER PATER, 1839-1894

## "The Art of Life"

from *The Renaissance*

Vol. 10, pages 258-261

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64-86, especially

Topic 7a: Art as a source of pleasure or delight

DESIRE, Vol. 2, pages 323-344, especially

Topic 7a(1): The pursuit of pleasure

EXPERIENCE, Vol. 2, pages 468-485, especially

Topic 8: Variety of experience as an ideal of human life

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bk. VIII, pages 408-412Aristotle, vol. 9, *Rhetoric*, Bk. III, Chaps. 1-7, pages 653-660;*On Poetics*, Chaps. 4-15, pages 682-689Montaigne, Vol. 25, *Of Solitude*, pages 107-112; *Of Vanity*,  
pages 458-462Rousseau, Vol. 38, *Discourse on the Origin of Inequality*, Part I,  
pages 339-342Goethe, Vol. 47, *Faust*, First Part, pages 37-44; Second Part,  
Act III, pages 235-243; Act V, pages 278, 281-282RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Arnold, *Study of Poetry*, Vol. 5, pages 19-41; *Sweetness and Light*,  
pages 42-61Bacon, *Of Beauty*, Vol. 5, page 94; *Of Custom and Education*,  
Vol. 7, pages 18-19Cicero, *On Old Age*, Vol. 10, pages 317-343Dostoevsky, *White Nights*, Vol. 3, pages 276-319Epictetus, *Enchiridion*, Vol. 10, pages 236-254Epicurus, *Letter to Herodotus*, Vol. 10, pages 216-229; *Letter  
to Menoeceus*, pages 230-233Hazlitt, *On the Feeling of Immortality in Youth*, Vol. 10,  
pages 565-570James, W., *On a Certain Blindness in Human Beings*, Vol. 7,  
pages 141-156Johnson, *Preface to Shakespeare*, Vol. 5, pages 316-353Plutarch, *Contentment*, Vol. 10, pages 264-281Santayana, *Goethe's Faust*, Vol. 10, pages 391-419Shelley, *Defence of Poetry*, Vol. 5, pages 216-242

## IVAN PETROVICH PAVLOV, 1849-1936

*Scientific Study of the So-called Psychological Processes in the Higher Animals*

Vol. 8, pages 294-309

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 2, pages 19-49, especially

Topic 1c: The conception of the animal as a machine or automaton

HABIT, Vol. 2, pages 665-683

MECHANICS, Vol. 3, pages 80-112, especially

Topic 4c: The mechanistic account of the phenomena of life

MEDICINE, Vol. 3, pages 113-132, especially

Topic 2a: The scientific foundations of the art of medicine: the contrast between the empiric and the artist in medicine

MEMORY AND IMAGINATION, Vol. 3, pages 133-157, especially

Topic 1: The faculties of memory and imagination in brutes and men

SENSE, Vol. 3, pages 706-729, especially

Topic 2c: Comparisons of human and animal sensitivity

Topic 3: The analysis of the power of sense: its organs and activities

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristotle, Vol. 9, *History of Animals*, Bk. IV, pages 59-62Descartes, Vol. 31, *Discourse on Method*, Part V, pages 56-60Darwin, Vol. 49, *Descent of Man*, Chap. III, pages 293-298James, W., Vol. 53, *Principles of Psychology*, Chap. IV, pages 68-83;  
Chap. XXIV, pages 705-712; Chap. XXVI, pages 827-835RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bernard, *Experimental Considerations Common to Living Things and Inorganic Bodies*, Vol. 8, pages 266-290Fabre, *Laboratory of the Open Fields*, Vol. 8, pages 97-104;  
*Sacred Beetle*, pages 105-119Huxley, *On the Relations of Man to the Lower Animals*, Vol. 8, pages 160-204Wöhler, *On the Artificial Production of Urea*, Vol. 8, pages 312-314

## CHARLES SANDERS PEIRCE, 1839-1914

*The Red and the Black*

Vol. 9, pages 342-348

SUGGESTED READINGS IN THE *Syntopicon*

CHANCE, Vol. 2, pages 179-192, especially

Topic 4: Cause and chance in relation to knowledge  
and opinion: the theory of probability

TRUTH, Vol. 3, pages 915-938, especially

Topic 2c: The distinction between truth and probability: its  
relation to the distinction between knowledge  
and opinionTopic 4c: Truth in metaphysics, mathematics, and the empirical  
sciences: the truth of principles, hypotheses,  
and conclusions in the several speculative disciplines

Topic 4d: Truth and probability in rhetoric and dialectic

Topic 7a: The impossibility of knowing the truth:  
the restriction of all human judgments to degrees  
of probability; the denial of axioms  
and of the possibility of demonstrationRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Pascal, Vol. 33, *Pensées*, Sect. III, pages 213-217; *Treatise  
on the Arithmetical Triangle*, pages 460-468, *Correspondence  
with Fermat on the Theory of Probabilities*, pages 474-487Locke, Vol. 35, *Concerning Human Understanding*, Bk. IV,  
Chap. III, pages 322-323; Chap. VI, pages 332-336,  
Chaps. XV-XVII, pages 365-372RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Clifford, *Ethics of Belief*, Vol. 10, pages 16-36Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5-13Faraday, *Observations on Mental Education*, Vol. 7, pages 208-232Forsyth, *Mathematics, in Life and Thought*, Vol. 9, pages 26-46James, W., *Will to Believe*, Vol. 10, pages 39-57

Laplace, "Probability," Vol. 9, pages 325-338

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512-515Poincaré, *Chance*, Vol. 9, pages 305-320Pushkin, *Queen of Spades*, Vol. 3, pages 484-507

PLINY THE YOUNGER (GAIUS  
PLINIUS CAECILIUS SECUNDUS),  
c. 61–c. 113

“The Eruption of Vesuvius”

from *Letters*

Vol. 6, pages 264–270

SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 2, pages 252–267, especially

Topic 1: The nature of courage

Topic 6: The formation or training of the courageous man

HISTORY, Vol. 2, pages 711–727, especially

Topic 3: The writing of history: research and narration

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Herodotus, Vol. 6, *History*, First Book, pages 1–48

Thucydides, Vol. 6, *History of the Peloponnesian War*, First Book,  
Chap. I, pages 349–355

Goethe, Vol. 47, *Faust*, Second Part, Act II, pages 183–195

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Death*, Vol. 10, pages 343–349

Lyell, “Geological Evolution,” Vol. 8, pages 319–324

Prescott, “Land of Montezuma,” Vol. 6, pages 231–243

PLUTARCH, c. 46–120

*Of Bashfulness*

Vol. 7, pages 97–109

SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 2, pages 728–748, especially

Topic 2a: The sense of honor and of shame: loyalty to the good

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 1c: The doctrine of virtue as a mean  
between the extremes of vice

Topic 4: The natural causes or conditions of virtue

Topic 5: Psychological factors in the formation of moral virtue

Topic 6: Virtue in relation to other moral goods or principles

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. II, Chaps. 6–9, pages 351–355; Bk. III, Chap. 7–Bk. V, Chap. 11, pages 361–387; *Rhetoric*, Bk. II, Chap. 6, pages 629–631  
 Montaigne, Vol. 25, *Of Conscience*, pages 174–176; *Of Glory*, pages 300–307; *Of Repentance*, pages 388–395

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Anderson, *I'm a Fool*, Vol. 2, pages 511–520  
 Bacon, *Of Youth and Age*, Vol. 7, pages 3–4  
 Eliot, G., *Lifted Veil*, Vol. 3, pages 157–193  
 Melville, *Billy Budd*, Vol. 3, pages 31–98

*Contentment*

- Vol. 10, pages 264–281

SUGGESTED READINGS IN THE *Syntopicon*

- HAPPINESS, Vol. 2, pages 684–710, especially  
 Topic 2a: The marks of a happy man, the quality of a happy life  
 Topic 2b(1): The contribution of the goods of fortune to happiness: wealth, health, longevity  
 Topic 2b(7): The function of knowledge and wisdom in the happy life: the place of speculative activity and contemplation  
 LABOR, Vol. 2, pages 921–940, especially  
 Topic 1b: Labor, leisure, and happiness: the servile, political, and contemplative life

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Phaedo*, pages 220–251; *Republic*, Bk. VII, pages 388–401  
 Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. I, Chaps. 5–12, pages 340–347  
 Epictetus, Vol. 12, *Discourses*, Bk. III, Chap. XXIV, pages 203–210  
 Aquinas, Vol. 19, *Summa Theologica*, Part I–II, Q 1, Art. 7–Q 2, Art. 5, pages 614–619  
 Hobbes, Vol. 23, *Leviathan*, Part I, Chap. XI, pages 76–79  
 Montaigne, Vol. 25, *That to Study Philosophy Is to Learn to Die*, pages 28–36; *That the Relish of Good and Evil Depends in a Great Measure Upon the Opinion We Have of Them*, pages 115–125, *Of Glory*, pages 300–307  
 Spinoza, Vol. 31, *Ethics*, Part IV, Appendix, pages 447–450  
 Pascal, Vol. 33, *Pensées*, Sect. II, pages 179–204

## PLUTARCH, *Contentment* *continued*

Kant, Vol. 42, *Fundamental Principles of the Metaphysics of Morals*, pages 256–287

Tolstoy, Vol. 51, *War and Peace*, Bk. 12, Chap. XIII, pages 554–555; Bk. 13, Chap. XII, pages 577–578; Chap. XIV, pages 580–582; Bk. 14, Chap. XII, pages 604–605; Chap. XV, pages 608–609; Bk. 15, Chaps. XII–XIII, pages 630–634; Chap. XIX, pages 642–643

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Youth and Age*, Vol. 7, pages 3–4; *Of Great Place*, pages 9–11; *Of Anger*, Vol. 10, pages 359–360

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123

Chekhov, *Darling*, Vol. 3, pages 452–462

Cicero, *On Old Age*, Vol. 10, pages 317–343

Emerson, *Thoreau*, Vol. 6, pages 150–165

Epictetus, *Enchiridion*, Vol. 10, pages 236–254

Epicurus, *Letter to Menoeceus*, Vol. 10, pages 230–233

Gogol, *Overcoat*, Vol. 2, pages 452–478

James, W., *On a Certain Blindness in Human Beings*, Vol. 7, pages 141–156

La Bruyère, *Characters*, Vol. 6, pages 102–105

Pater, “Art of Life,” Vol. 10, pages 258–261

Santayana, *Lucretius*, Vol. 10, pages 365–390

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298

Tolstoy, *Three Hermits*, Vol. 3, pages 700–706

Wilde, *Happy Prince*, Vol. 2, pages 261–268

Xenophon, “Character of Socrates,” Vol. 6, pages 223–226

For Plutarch’s *Lives of the Noble Grecians and Romans* in *Great Books of the Western World*, see Vol. 14

## EDGAR ALLAN POE, 1809–1849

### *The Tell-Tale Heart*

Vol. 2, pages 273–277

### SUGGESTED READINGS IN THE *Syntopicon*

EMOTION, Vol. 2, pages 413–436, especially

Topic 3a: Madness or frenzy due to emotional excess:  
excessively emotional or emotionally over-determined  
behavior

MEMORY AND IMAGINATION, Vol. 3, pages 133-157,  
especially

Topic 7b: The fantastic and the realistic in poetry: the probable  
and the possible in poetry and history

MIND, Vol. 3, pages 171-203, especially

Topic 8a: The distinction between sanity and madness:  
the criterion of lucidity or insight

PUNISHMENT, Vol. 3, pages 488-512, especially

Topic 2b: Sanity, maturity, and moral competence in relation  
to responsibility

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Ajax*, pages 143-155

Euripides, Vol. 5, *Electra*, pages 327-339

Plato, Vol. 7, *Phaedrus*, pages 115-141

Shakespeare, Vol. 27, *Hamlet*, Act IV, Scene V, pages 59-62;

*Othello*, Act IV, Scene I, pages 229-233

Melville, Vol. 48, *Moby Dick*, Chap. 41, pages 135-136; Chap. 44,  
pages 148-150

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part III, Bk. VIII,  
Chap. 8, pages 228-235

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Anger*, Vol. 10, pages 359-360

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3,  
pages 371-392

Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128-152

Hemingway, *Killers*, Vol. 2, pages 169-177

Lamb, *Sanity of True Genius*, Vol. 5, pages 308-310

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512-525

Mann, *Mario and the Magician*, Vol. 3, pages 573-610

Melville, *Billy Budd*, Vol. 3, pages 31-98

O'Neill, *Emperor Jones*, Vol. 4, pages 357-382

Pushkin, *Queen of Spades*, Vol. 3, pages 484-507

Scott, *Two Drovers*, Vol. 2, pages 182-205

Stevenson, *Strange Case of Dr. Jekyll and Mr. Hyde*, Vol. 2,  
pages 288-341

### *The Masque of the Red Death*

Vol. 2, pages 278-283

#### SUGGESTED READINGS IN THE *Syntopicon*

LIFE AND DEATH, Vol. 2, pages 1013-1034, especially

Topic 8a: The love of life: the instinct of self-preservation;  
the life instinct

POE, *The Masque of the Red Death**continued*

- Topic 8c: The contemplation and fear of death: the attitude of the hero, the philosopher, the martyr
- MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially
- Topic 7b: The fantastic and the realistic in poetry: the probable and the possible in poetry and history
- POETRY, Vol. 3, pages 400–419, especially
- Topic 6a: The expression of emotion in poetry

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Euripides, Vol. 5, *Alcestis*, pages 242–243
- Shakespeare, Vol. 26, *King Richard III*, Act I, Scene IV, pages 114–117
- Swift, Vol. 36, *Gulliver's Travels*, Part III, Chap. X, pages 124–129

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Death*, Vol. 10, pages 348–349
- Browne, "Immortality," Vol. 10, pages 575–580
- Epicurus, *Letter to Menocceus*, Vol. 10, pages 230–233
- Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392
- Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152
- Hemingway, *Killers*, Vol. 2, pages 169–177
- O'Neill, *Emperor Jones*, Vol. 4, pages 357–352
- Syngé, *Riders to the Sea*, Vol. 4, pages 342–352

## HENRI POINCARÉ, 1854–1912

*Space*

Vol. 9, pages 265–293

SUGGESTED READINGS IN THE *Syntopicon*

- MATHEMATICS, Vol. 3, pages 42–62, especially
- Topic 1c: The certainty and exactitude of mathematical knowledge: the *a priori* foundations of arithmetic and geometry
- Topic 4b: The operations of geometry
- QUANTITY, Vol. 3, pages 527–545, especially
- Topic 3: The magnitudes of geometry: the relations of dimensionality



SPACE, Vol. 3, pages 811–825, especially

Topic 3c: Geometrical space, its kinds and properties: spatial relationships and configurations

Topic 5: The mode of existence of geometrical objects: their character as abstractions; their relation to intelligible matter

RELATED AUTHORS AND WORKS IN *Great Books of the Western World* .

Aristotle, Vol. 8, *Physics*, Bk. III, Chap. 4–Bk. IV, Chap. 9,  
pages 280–297

Euclid, Vol. 11, *Elements*, Bk. I, pages 1–29

Descartes, Vol. 31, *Rules for the Direction of the Mind*, Rule XIV,  
pages 28–33

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
pages 1–372

Kant, Vol. 42, *Critique of Pure Reason*, pages 211–218

James, W., Vol. 53, *Principles of Psychology*, Chap. XX, pages  
540–635

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Clifford, *Postulates of the Science of Space*, Vol. 9, pages 243–259

Russell, *Mathematics and the Metaphysicians*, Vol. 9, pages 95–110

Voltaire, *Micromégas* Vol. 2, pages 241–256; “English Men  
and Ideas,” Vol. 7, pages 332–378

## Mathematical Creation

Vol. 9, pages 294–304

SUGGESTED READINGS IN THE *Syntopicon*

INDUCTION, Vol. 2, pages 805–815, especially

Topic 2: The conditions or sources of induction: memory,  
experience, experiment

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 3: Method in mathematics: the model of mathematical  
thought

REASONING, Vol. 3, pages 546–568, especially

Topic 1b: Discursive reasoning contrasted with immediate  
intuition

Topic 1c: The role of sense, memory, and imagination  
in reasoning: perceptual inference, rational  
reminiscence, the collation of images

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Metaphysics*, Bk. XIV, Chaps. 3–6, pages 622–626

Pascal, Vol. 33, *Pensées*, Sect. I, pages 171–173

POINCARÉ, *Mathematical Creation*  
continued

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII,  
pages 874-878

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics*  
in *Science*, Vol. 9, pages 222-238

Curie, *Discovery of Radium*, Vol. 8, pages 32-42

Dantzig, *Fingerprints*, Vol. 9, pages 165-177; *Empty Column*,  
pages 178-189

Darwin, *Autobiography*, Vol. 8, pages 47-93

Dewey, "Process of Thought," Vol. 10, pages 92-213

Galton, "Classification of Human Ability," Vol. 8, pages 227-261

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9, pages 3-23

Mendeleev, "Genesis of a Law of Nature," Vol. 8, pages 442-446

Russell, *Study of Mathematics*, Vol. 9, pages 84-94

Tyndall, "Michael Faraday," Vol. 8, pages 8-28

Whitehead, "On Mathematical Method," Vol. 9, pages 51-67

*Chance*

Vol. 9, pages 305-320

SUGGESTED READINGS IN THE *Syntopicon*

CAUSE, Vol. 2, pages 155-178, especially

Topic 5: Cause in relation to knowledge

CHANCE, Vol. 2, pages 179-192, especially

Topic 1: The conception of chance

Topic 2a: The relation of chance to causality: philosophical  
or scientific determinism

Topic 4: Cause and chance in relation to knowledge  
and opinion: the theory of probability

NECESSITY AND CONTINGENCY, Vol. 3, pages 251-269,  
especially

Topic 3: Necessity and contingency in the realm of change:  
chance and determinism

Topic 4: Necessity and contingency in the realm of thought

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 8, *Physics*, Bk. II, Chaps. 4-6, pages 272-275

Pascal, Vol. 33, *Treatise on the Arithmetical Triangle*, pages  
460-468; *Correspondence with Fermat on the Theory*  
*of Probabilities*, pages 474-487

Hume, Vol. 35, *Enquiry Concerning Human Understanding*,  
Sect. VI, pages 469–470

Locke, Vol. 35, *Concerning Human Understanding*, Bk. IV,  
Chaps. III–IV, pages 322–323; Chap. VI, pages 332–336;  
Chaps. XV–XVII, pages 365–372

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Eddington, *Running-Down of the Universe*, Vol. 8, pages 565–580

Laplace, “Probability,” Vol. 9, pages 325–338

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525

Peirce, *Red and the Black*, Vol. 9, pages 342–348

Pushkin, *Queen of Spades*, Vol. 3, pages 484–507

WILLIAM HICKLING PRESCOTT,  
1796–1859

“The Land of Montezuma”

from *The Conquest of Mexico*

Vol. 6, pages 231–243

SUGGESTED READINGS IN THE *Synopticicon*

MONARCHY, Vol. 3, pages 204–224, especially

Topic 5: The absolute government of colonies, dependencies,  
or conquered peoples

REVOLUTION, Vol. 3, pages 626–644, especially

Topic 7: Empire and revolution: the justification of colonial  
rebellion and the defense of imperialism

SLAVERY, Vol. 3, pages 774–790, especially

Topic 6d: The imperialistic subjection or enslavement  
of conquered peoples or colonial dependencies

STATE, Vol. 3, pages 826–865, especially

Topic 9f: Colonization and imperialism: the economic  
and political factors in empire

TYRANNY, Vol. 3, pages 939–956, especially

Topic 7: The ways of tyrants or despots to attain and maintain  
power

WAR AND PEACE, Vol. 3, pages 1010–1037, especially

Topic 6a: Conquest, empire, political expansion as ends of war

Topic 10c: The military virtues: the qualities of the professional  
soldier; education for war

PRESCOTT, "The Land of Montezuma"  
*continued*

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Herodotus, Vol. 6, *History*, First Book, pages 16–20, 23–31;  
 Fifth–Sixth Books, pages 160–213  
 Thucydides, Vol. 6, *History of the Peloponnesian War*, Third  
 Book, Chap. IX, pages 425–428; Fifth Book, Chap. XVII,  
 pages 504–508  
 Hobbes, Vol. 23, *Leviathan*, Part II, Chaps. 19–20, pages 107–111  
 Montaigne, Vol. 25, *Of Cannibals*, pages 91–98  
 Gibbon, Vol. 40, *Decline and Fall of the Roman Empire*, Chap. II,  
 pages 21–23, Chap. XXVI, pages 420–422; Chap. XXX, pages  
 477–491; Chap. XXXI, pages 521–523; Vol. 41, Chap. XLIII,  
 pages 51–54

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Clausewitz, *What Is War?*, Vol. 7, pages 479–497  
 Hume, *Of Refinement in the Arts*, Vol. 7, pages 52–61  
 Long, *Power within Us*, Vol. 6, pages 246–261  
 Macaulay, *Machiavelli*, Vol. 7, pages 295–329  
 Malthus, "Principle of Population," Vol. 7, pages 502–530  
 Pliny, "Eruption of Vesuvius," Vol. 6, pages 264–270  
 Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298  
 Xenophon, "March to the Sea," Vol. 6, pages 196–222

ALEXANDER PUSHKIN, 1799–1837

*The Queen of Spades*  
 Vol. 3, pages 484–507

SUGGESTED READINGS IN THE *Syntopicon*

- CHANCE, Vol. 2, pages 179–192, especially  
 Topic 5: The control of chance or contingency by art  
 Topic 6a: Chance and fortune in the life of the individual  
 DESIRE, Vol. 2, pages 323–344, especially  
 Topic 5c: Desire ruling action: the unchecked expression  
 of desires; incontinence  
 Topic 7a(2): The lust for power  
 Topic 7a(3): The accumulation of wealth

WILL, Vol. 3, pages 1071–1101, especially

Topic 2c(3): The several acts of the will with respect to means:  
their antecedents and consequences

Topic 9a: The distinction between men of strong and weak will:  
cultivation of will power

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Laws*, Bk. IV, page 679

Pascal, Vol. 33, *Correspondence with Fermat on the Theory  
of Probabilities*, pages 474–487

Berkeley, Vol. 35, *Principles of Human Knowledge*, page 431

Hegel, Vol. 46, *Philosophy of Right*, Third Part, pages 64–67

Melville, Vol. 48, *Moby Dick*, Chap. 37, pages 122–123; Chap. 41,  
pages 136–138; Chap. 134, pages 409–411

Tolstoy, Vol. 51, *War and Peace*, Bk. 4, Chaps. XIII–XVI,  
pages 188–193

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Riches*, Vol. 7, pages 25–27

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123

Eliot, G., *Lifted Veil*, Vol. 3, pages 157–193

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397–431

La Bruyère, *Characters*, Vol. 6, pages 102–105

Laplace, "Probability," Vol. 9, pages 325–338

Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512–525

Peirce, *Red and the Black*, Vol. 9, pages 342–348

Poe, *Tell-Tale Heart*, Vol. 2, pages 273–277

Poincaré, *Chance*, Vol. 9, pages 305–320

## JEAN JACQUES ROUSSEAU, 1712–1778

### *A Lasting Peace through the Federation of Europe*

Vol. 7, pages 405–436

SUGGESTED READINGS IN THE *Syntopicon*

GOVERNMENT, Vol. 2, pages 637–664, especially

Topic 5a: Foreign policy: the making of treaties; the conduct  
of war and peace

LAW, Vol. 2, pages 962–990, especially

Topic 1a: The end of law: peace, order, and the common good

ROUSSEAU, *A Lasting Peace**continued*

STATE, Vol. 3, pages 826-865, especially

Topic 9e(1): The military problem of the state: preparation for conquest or defense

Topic 9e(2): Treaties between states: alliances, leagues, confederacies, or hegemonies

WAR AND PEACE, Vol. 3, pages 1010-1037, especially

Topic 5c: The economic consequences of war: the cost of war and the by-products of war

Topic 6a: Conquest, empire, political expansion as ends of war

Topic 11a: Law and government as indispensable conditions of civil peace: the political community as the unit of peace

Topic 11c: International law and international peace: treaties, alliances, and leagues as instrumentalities of international peace

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Laws*, Bk. III, pages 663-677Hobbes, Vol. 23, *Leviathan*, Part I, Chaps. 13-14, pages 85-87;  
Chap. 15, pages 91-93Locke, Vol. 35, *Concerning Civil Government*, Chap. XVI,  
pages 65-70Montesquieu, Vol. 38, *Spirit of Laws*, Bk. X, pages 61-68Smith, Vol. 39, *Wealth of Nations*, Bk. V, Part I, pages 301-309Kant, Vol. 42, *Science of Right*, Second Part, pages 452-456Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 3-9, pages 33-49Mill, J. S., Vol. 43, *Representative Government*, Chaps. 15-17,  
pages 417-433Freud, Vol. 54, *Thoughts for the Times on War and Death*,  
Chap. I, pages 755-761RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Clausewitz, *What Is War?*, Vol. 7, pages 479-497

Dante, "On World Government," Vol. 7, pages 383-399

Kant, *Perpetual Peace*, Vol. 7, pages 441-475Washington, *Farewell Address*, Vol. 6, pages 484-497For other works by Rousseau in *Great Books of the Western World*,  
see Vol. 38, pages 319-439

## JOHN RUSKIN, 1819–1900

*An Idealist's Arraignment of the Age*

Vol. 7, pages 126–136

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 12: The history of the arts: progress in art as measuring stages of civilization

BEAUTY, Vol. 2, pages 112–125, especially

Topic 4: Beauty and ugliness in relation to pleasure and pain

FAMILY, Vol. 2, pages 486–514, especially

Topic 5: The position of women

LABOR, Vol. 2, pages 921–940, especially

Topic 1a: The curse of labor: myths of a golden age and the decay of the world

Topic 1c: The honor of work and the virtue of productivity: progress through the invention of arts for the conquest of nature

PROGRESS, Vol. 3, pages 437–453, especially

Topic 1c: Skeptical or pessimistic denials of progress: the golden age as past; the cyclical motion of history

Topic 6: Intellectual or cultural progress: its sources and impediments

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristotle, Vol. 9, *Politics*, Bk. I, Chap. 4, page 447Lucretius, Vol. 12, *On the Nature of Things*, Bk. V, pages 73–80Hobbes, Vol. 23, *Leviathan*, Part IV, Chap. 46, pages 267–269Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 29–39Swift, Vol. 36, *Gulliver's Travels*, Part III, Chaps. IV–VI, pages 103–115Rousseau, Vol. 38, *Discourse on the Origin of Inequality*, First Part, pages 336–340Smith, Vol. 39, *Wealth of Nations*, Bk. I, Chap. III, pages 8–10Freud, Vol. 54, *Civilization and Its Discontents*, Chap. III, pages 776–780RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Arnold, *Sweetness and Light*, Vol. 5, pages 42–61

Butler, "Customs and Opinions of the Erewhonians," Vol. 2, pages 483–506

## RUSKIN, *An Idealist's Arraignment of the Age* *continued*

- Chekhov, *Cherry Orchard*, Vol. 4, pages 249–294  
 Emerson, *Thorau*, Vol. 6, pages 150–165  
 Guizot, “Civilization,” Vol. 6, pages 302–317  
 Hume, *Of Refinement in the Arts*, Vol. 7, pages 52–61  
 Ibsen, *Enemy of the People*, Vol. 4, pages 164–246  
 Pater, “Art of Life,” Vol. 10, pages 258–261  
 Stevenson, *Lantern-Bearers*, Vol. 7, pages 112–121  
 Swift, *Essay on Modern Education*, Vol. 7, pages 33–39; *Modest Proposal*, pages 42–49  
 Tolstoy, *What Men Live By*, Vol. 3, pages 707–727

## BERTRAND A. W. RUSSELL, 1872–

### *The Study of Mathematics*

Vol. 9, pages 84–94

#### SUGGESTED READINGS IN THE *Syntopicon*

- LOGIC, Vol. 2, pages 1035–1050, especially  
     Topic 3: Logic as an art: its place in education  
     Topic 4a: Mathematical analysis and reasoning: the search  
         for a universal method  
 MATHEMATICS, Vol. 3, pages 42–62, especially  
     Topic 1a: The distinction of mathematics from physics  
         and metaphysics; its relation to logic  
     Topic 1b: The service of mathematics to dialectic  
         and philosophy: its place in liberal education  
 NECESSITY AND CONTINGENCY, Vol. 3, pages 251–269,  
     especially  
     Topic 4d: Mathematical necessity: necessity in the objects  
         of mathematics and in mathematical reasoning

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Republic*, Bk. VII, pages 391–398; *Philebus*, pages  
 633–636, *Laws*, Bk. VII, pages 728–730  
 Aristotle, Vol. 8, *Metaphysics*, Bk. XIV, Chaps. 3–6, pages 622–626  
 Euclid, Vol. 11, *Elements*, Bks. I–II, pages 5–31  
 Pascal, Vol. 33, *Pensées*, Sect. I, pages 171–173; *On Geometrical  
 Demonstration*, pages 430–439



Kant, Vol. 42, *Critique of Pure Reason*, pages 211–218  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII,  
 pages 874–878

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics  
 in Science*, Vol. 9, pages 222–238  
 Clifford, *Postulates of the Science of Space*, Vol. 9, pages 243–259  
 Forsyth, *Mathematics, in Life and Thought*, Vol. 9, pages 26–46  
 Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9,  
 pages 3–23  
 Poincaré, *Mathematical Creation*, Vol. 9, pages 294–304  
 Whitehead, “On Mathematical Method,” Vol. 9, pages 51–67

*Mathematics and the Metaphysicians*

Vol. 9, pages 95–110

SUGGESTED READINGS IN THE *Syntopicon*

CHANGE, Vol. 2, pages 193–217, especially  
     Topic 5: The measure of motion  
     Topic 7d: The properties of variable motion: the laws of motion  
 INFINITY, Vol. 2, pages 816–834, especially  
     Topic 3: The infinite in quantity  
 LOGIC, Vol. 2, pages 1035–1050, especially  
     Topic 4a: Mathematical analysis and reasoning: the search  
         for a universal method  
 MATHEMATICS, Vol. 3, pages 42–62, especially  
     Topic 3d: Symbols and formulae: the attainment of generality  
     Topic 4: Mathematical techniques  
     Topic 4d: The method of exhaustion: the theory of limits  
         and the calculus

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Parmenides*, pages 486–511  
 Aristotle, Vol. 8, *Organon*, pages 5–253; *Metaphysics*, Bk. IV,  
 pages 523–532; Bk. XI, Chaps. 4–7, pages 589–593  
 Euclid, Vol. 11, *Elements*, Bks. I–II, pages 5–31; Bk. X, pages  
 191–300; Bk. XII, pages 338–368  
 Archimedes, Vol. 11, *Quadrature of the Parabola*, pages 527–537;  
     *Method Treating of Mechanical Problems*, pages 569–592  
 Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
 Bk. I, Sect. I, pages 25–32  
 Sterne, Vol. 36, *Tristram Shandy*, Bk. I, Chap. 22, page 229; Bk. II,  
 Chaps. 7–8, pages 244–246

**RUSSELL, *Mathematics and the Metaphysicians***  
*continued*

Kant, Vol. 42, *Critique of Pure Reason*, Introduction, pages 14–22;  
 pages 129–151

Hegel, Vol. 46, *Philosophy of History*, Introduction, pages 178–190

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Clifford, *Postulates of the Science of Space*, Vol. 9, pages 243–259

Einstein and Infeld, “Rise and Decline of Classical Physics,” Vol. 8,  
 pages 490–500

Forsyth, *Mathematics, in Life and Thought*, Vol. 9, pages 26–46

Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9,  
 pages 3–23

Kasner and Newman, *New Names for Old*, Vol. 9, pages 121–136;  
*Beyond the Googol*, pages 157–162

Poincaré, *Space*, Vol. 9, pages 265–293

Whitehead, “On Mathematical Method,” Vol. 9, pages 51–67;  
*On the Nature of a Calculus*, pages 68–78

***Definition of Number***

Vol. 9, pages 111–117

**SUGGESTED READINGS IN THE *Syntopicon***

DEFINITION, Vol. 2, pages 286–302, especially

Topic 1: The theory of definition

Topic 1a: The object of definition: definitions as arbitrary  
 and nominal or real and concerned with essence

Topic 4: The search for definitions and the methods  
 of defending them

INFINITY, Vol. 2, pages 816–834, especially

Topic 3a: Number: the infinite of division and addition

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 2: The objects of mathematics: number, figure, extension,  
 relation, order

QUANTITY, Vol. 3, pages 527–545, especially

Topic 4: Discrete quantities: number and numbering

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Meno*, pages 174–190, especially pages 174–177,  
 180–182; *Republic*, Bk. VII, pages 391–398; *Theaetetus*,  
 pages 512–550, especially 544–549

- Aristotle, Vol. 8, *Topics*, Bks. VI–VII, pages 192–211; *Metaphysics*, Bk. I, page 499; Bk. VII, Chap. 10–Bk. VIII, Chap. 6, pages 558–570  
 Euclid, Vol. 11, *Elements*, Bk. V, pages 81–98  
 Archimedes, Vol. 11, *Sand-Reckoner*, pages 520–526  
 Nicomachus, Vol. 11, *Introduction to Arithmetic*, Bk. I, pages 811–817; Bk. II, pages 831–841  
 Swift, Vol. 36, *Gulliver's Travels*, Part IV, pages 151–160

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Campbell, *Measurement*, Vol. 9, pages 204–221  
 Dantzig, *Fingerprints*, Vol. 9, pages 165–177; *Empty Column*, pages 178–189  
 Kasner and Newman, *New Names for Old*, Vol. 9, pages 121–136; *Beyond the Googol*, pages 137–162

CHARLES AUGUSTIN SAINTE-BEUVE,  
 1804–1869

*What Is a Classic?*

Vol. 5, pages 65–75

SUGGESTED READINGS IN THE *Syntopicon*

- ART, Vol. 2, pages 64–86, especially  
 Topic 7b: The judgment of excellence in art  
 BEAUTY, Vol. 2, pages 112–125, especially  
 Topic 5: Judgments of beauty: the objective and the subjective  
 in aesthetic judgments or judgments of taste  
 RHETORIC, Vol. 3, pages 645–664, especially  
 Topic 2b: The canon of excellence in style  
 UNIVERSAL AND PARTICULAR, Vol. 3, pages 957–974,  
 especially  
 Topic 7c: The issue concerning the universality of aesthetic  
 standards: the subjective universal

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aristotle, Vol. 9, *On Poetics*, pages 691–698  
 Montaigne, Vol. 25, *Of Books*, pages 194–200  
 Cervantes, Vol. 29, *Don Quixote*, Part I, Chaps. 47–48, pages 184–187  
 Pascal, Vol. 33, *Pensées*, Sect. I, pages 174–176

## SAINTE-BEUVE, *What Is a Classic?*

*continued*

Fielding, Vol. 37, *Tom Jones*, Bk. VIII, Chap. 1, pages 152–155;

Bk. XII, Chap. 1, pages 246–247

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 167–168

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5, pages 19–41; *Sweetness and Light*, pages 42–61

Bacon, *Of Studies*, Vol. 5, pages 97–98

Bury, *Herodotus*, Vol. 6, pages 364–383

Eliot, T. S., *Dante*, Vol. 5, pages 371–403; *Tradition and the Individual Talent*, pages 404–411

Guizot, “Civilization,” Vol. 6, pages 302–317

Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5, pages 284–295

Hume, *Of the Standard of Taste*, Vol. 5, pages 103–119

Johnson, *Preface to Shakespeare*, Vol. 5, pages 316–353

Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155–211

Schopenhauer, *On Style*, Vol. 5, pages 124–136

Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

## Montaigne

Vol. 5, pages 76–89

### SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 2, pages 112–125, especially

Topic 5: Judgments of beauty: the objective and the subjective in aesthetic judgments or judgments of taste

MIND, Vol. 3, pages 171–203, especially

Topic 9c: Reason as regulating human conduct: reason as the principle of virtue or duty

POETRY, Vol. 3, pages 400–419, especially

Topic 8b: Critical standards and artistic rules with respect to the language of poetry: the distinction between prose and verse; the measure of excellence in style

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Ion*, pages 142–148

Pascal, Vol. 33, *Pensées*, Sect. I, pages 174–175, 177–178

Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. II, pages 513–525

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- De Quincey, *Literature of Knowledge and Literature of Power*,  
Vol. 5, pages 358–361  
Emerson, *Montaigne; Or, the Skeptic*, Vol. 10, pages 546–562  
Epicurus, *Letter to Menoeceus*, Vol. 10, pages 230–233  
Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13  
Voltaire, “Philosophy of Common Sense,” Vol. 10, pages 453–474

For Montaigne’s *Essays* in *Great Books of the Western World*,  
see Vol. 25

## GEORGE SANTAYANA, 1863–1952

### *Lucretius*

Vol. 10, pages 365–390

SUGGESTED READINGS IN THE *Syntopicon*

- DESIRE, Vol. 2, pages 323–344, especially  
Topic 6a: The regulation of desire by reason: the discipline  
of moral virtue or duty  
ELEMENT, Vol. 2, pages 400–412, especially  
Topic 5: The theory of atomism: critiques of atomism  
LIFE AND DEATH, Vol. 2, pages 1013–1034, especially  
Topic 8c: The contemplation and fear of death: the attitude  
of the hero, the philosopher, the martyr  
MATTER, Vol. 3, pages 63–79, especially  
Topic 3a: Matter as the sole existent: materialism, atomism  
NATURE, Vol. 3, pages 225–250, especially  
Topic 2d: Natural and violent motion  
SOUL, Vol. 3, pages 791–810, especially  
Topic 3d: The denial of soul as an immaterial principle, form,  
or substance: the atomic theory of the soul

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Aurelius, Vol. 12, *Meditations*, Bk. IX, pages 295–296  
Plotinus, Vol. 17, *Fourth Ennead*, Seventh Tractate, pages 191–200  
Montaigne, Vol. 25, *That to Study Philosophy Is to Learn to Die*,  
pages 28–36; *Apology for Raimond de Schonde*, pages 246–269  
Spinoza, Vol. 31, *Ethics*, Part III, pages 395–422; Part IV, Props.  
44–66, pages 437–444

**SANTAYANA, Lucretius***continued*

Pascal, Vol. 33, *Pensées*, Sect. II, pages 181–186; Sect. III, pages 213–217; Sect. IV, pages 217–218, 221–223; Sect. V, page 229–Sect. VI, page 241; Sect. VII, pages 266–267; Sect. IX, page 282

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Arnold, *Study of Poetry*, Vol. 5, pages 19–41

Bacon, *Of Death*, Vol. 10, pages 348–349

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358–361

Emerson, *Nature*, Vol. 10, pages 512–524

Epicurus, *Letter to Herodotus*, Vol. 10, pages 216–229; *Letter to Menoeceus*, pages 230–233

Mill, J. S., *Nature*, Vol. 10, pages 477–508

Plutarch, *Contentment*, Vol. 10, pages 264–281

Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

For Lucretius' *On the Nature of Things* in *Great Books of the Western World*, see Vol. 12, pages 1–97

**Goethe's Faust**

Vol. 10, pages 391–419

**SUGGESTED READINGS IN THE *Syntopicon***

DESIRE, Vol. 2, pages 323–344, especially

Topic 7a(2): The lust for power

EXPERIENCE, Vol. 2, pages 468–485, especially

Topic 8: Variety of experience as an ideal of human life

HAPPINESS, Vol. 2, pages 684–710, especially

Topic 7b: The imperfection of temporal happiness: its failure to satisfy natural desire

PHILOSOPHY, Vol. 3, pages 342–362, especially

Topic 1d: The relation of philosophy to myth, poetry, and history

WILL, Vol. 3, pages 1071–1101, especially

Topic 2b(2): The sensitive determination of the will's acts by estimations of benefit and harm, or pleasure and pain: the impulsion of the passions

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Lucretius, Vol. 12, *On the Nature of Things*, Bk. III, pages 30–31, 42–43  
 Spinoza, Vol. 31, *Ethics*, Part II, Prop. 44, pages 389–390; Parts IV–V, pages 422–463  
 Milton, Vol. 32, *Paradise Lost*, Bk. IX, pages 247–273; Bk. XII, pages 329–333; *Areopagitica*, pages 390–391  
 Mill, J. S., Vol. 43, *On Liberty*, Chap. 3, pages 293–302  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. VI, Chaps. 2–3, pages 153–167

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry*, Vol. 5, pages 19–41  
 Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358–360  
 Guizot, “Civilization,” Vol. 6, pages 302–317  
 Hawthorne, *Rappaccini’s Daughter*, Vol. 3, pages 128–152  
 Mann, *Mario and the Magician*, Vol. 3, pages 573–610  
 O’Neill, *Emperor Jones*, Vol. 4, pages 357–382  
 Pater, “Art of Life,” Vol. 10, pages 258–261  
 Pushkin, *Queen of Spades*, Vol. 3, pages 484–507  
 Ruskin, *Idealist’s Arraignment of the Age*, Vol. 7, pages 126–136  
 Shaw, *Man of Destiny*, Vol. 4, pages 300–338  
 Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

For Goethe’s *Faust* in *Great Books of the Western World*, see Vol. 47

## FRIEDRICH SCHILLER, 1759–1805

*On Simple and Sentimental Poetry*

Vol. 5, pages 155–211

SUGGESTED READINGS IN THE *Syntopicon*

- ART, Vol. 2, pages 64–86, especially  
     Topic 2a: Causation in art and nature: artistic production compared with natural generation  
     Topic 7b: The judgment of excellence in art  
 NATURE, Vol. 3, pages 225–250, especially  
     Topic 2a: Nature and art: the imitation of nature; co-operation with nature

## SCHILLER, *On Simple and Sentimental Poetry* *continued*

POETRY, Vol. 3, pages 400–419, especially

Topic 3: The inspiration or genius of the poet: the influence of the poetic tradition

Topic 4a: Epic and dramatic poetry

Topic 4b: Tragedy and comedy

Topic 8a(2): Poetic truth: verisimilitude or plausibility; the possible, the probable, and the necessary

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Ion*, pages 142–148; *Republic*, Bks. II–III, pages 320–334

Aristotle, Vol. 9, *On Poetics*, Chaps. 5–16, pages 683–690; Chaps. 23–26, pages 695–699

Cervantes, Vol. 29, *Don Quixote*, Part I, Chaps. 47–48, pages 184–187

Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 33–34

Pascal, Vol. 33, *Pensées*, Sect. I, pages 175–176

Sterne, Vol. 36, *Tristram Shandy*, Bk. I, Chaps. 6–7, pages 195–196

Fielding, Vol. 37, *Tom Jones*, Bk. VIII, Chap. 1, pages 152–155; Bk. X, Chap. 1, pages 204–205; Bk. XIII, Chap. 1, pages 273–274

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551

Arnold, *Study of Poetry*, Vol. 5, pages 19–41

Balzac, *Passion in the Desert*, Vol. 3, pages 436–447

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358–361

Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641

Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367

Guizot, “Civilization,” Vol. 6, pages 302–317

Hazlitt, *My First Acquaintance with Poets*, Vol. 5, pages 264–279; *Of Persons One Would Wish to Have Seen*, pages 284–295

Johnson, *Preface to Shakespeare*, Vol. 5, pages 316–353

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75

Schopenhauer, *On Some Forms of Literature*, Vol. 5, pages 137–142

Scott, *Two Drovers*, Vol. 2, pages 182–205

Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

Tolstoy, *Three Hermits*, Vol. 3, pages 700–706

Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247–259



## ARTHUR SCHOPENHAUER, 1788–1860

### *On Style*

Vol. 5, pages 124–136

#### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 7*b*: The judgment of excellence in art

BEAUTY, Vol. 2, pages 112–125, especially

Topic 5: Judgments of beauty: the objective and the subjective  
in aesthetic judgments or judgments of taste

POETRY, Vol. 3, pages 400–419, especially

Topic 8*b*: Critical standards and artistic rules with respect  
to the language of poetry; the distinction  
between prose and verse, the measure of excellence  
in style

RHETORIC, Vol. 3, pages 645–664, especially

Topic 2*b*: The canon of excellence in style

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 9, *Rhetoric*, Bk. III, Chaps. 1–13, pages 653–667

Montaigne, Vol. 25, *Of Books*, pages 194–200

Cervantes, Vol. 29, *Don Quixote*, Preface, pages xi–xiii; Second  
Part, Chap. 16, pages 251–252

Bacon, Vol. 30, *Advancement of Learning*, Second Book,  
pages 38–39, 62–68

Descartes, Vol. 31, *Discourse on Method*, Part I, page 43

Fielding, Vol. 37, *Tom Jones*, Bk. I, Chap. 1, pages 1–2. Bk. V,  
Chap. 1, pages 73–75, Bk. VIII, Chap. 1, pages 152–155;  
Bk. IX, Chap. 1, pages 189–191

Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. I,  
pages 476–482

Goethe, Vol. 47, *Faust*, First Part, page 15

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Arnold, *Study of Poetry*, Vol. 5, pages 19–41

Bacon, *Of Beauty*, Vol. 5, page 94

Eliot, T. S., *Dante*, Vol. 5, pages 371–403

Hazlitt, *On Swift*, Vol. 5, pages 280–283

Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65–75

## ARTHUR SCHOPENHAUER

*continued**On Some Forms of Literature*

Vol. 5, pages 137-142

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64-86, especially

Topic 6a: The comparison and distinction of art and science

POETRY, Vol. 3, pages 400-419, especially

Topic 5b: Poetry contrasted with history and philosophy:  
the dispraise and defense of the poetTopic 8a(2): Poetic truth: verisimilitude or plausibility;  
the possible, the probable, and the necessaryRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bk. X, pages 427-434Aristotle, Vol. 9, *On Poetics*, pages 681-699Cervantes, Vol. 29, *Don Quixote*, First Part, Chap. 6, pages 13-16;Chap. 32, pages 117-120; Chaps. 47-50, pages 184-194; Second  
Part, Chaps. 3-4, pages 212-217Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages  
32-39Fielding, Vol. 37, *Tom Jones*, Bk. II, Chap. 1, pages 19-20; Bk. III,

Chap. 1, page 35; Bk. IV, Chap. 1, pages 49-50; Bk. VIII,

Chap. 1, pages 152-155; Bk. IX, Chap. 1, pages 189-191;

Bk. X, Chap. 1, pages 204-205; Bk. XIII, Chap. 1, pages

273-274; Bk. XVI, Chap. 5, pages 347-348

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 446-450RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Studies*, Vol. 5, pages 97-98De Quincey, *Literature of Knowledge and Literature of Power*,

Vol. 5, pages 358-361

Hazlitt, *My First Acquaintance with Poets*, Vol. 5, pages 264-279Johnson, *Preface to Shakespeare*, Vol. 5, pages 316-353Lamb, *My First Play*, Vol. 5, pages 300-303Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155-211Shelley, *Defence of Poetry*, Vol. 5, pages 216-242

## *On the Comparative Place of Interest and Beauty in Works of Art*

Vol. 5, pages 143–150

### SUGGESTED READINGS IN THE *Syntopicon*

BEAUTY, Vol. 2, pages 112–125, especially

Topic 1b: Beauty and truth: the beautiful as an object of contemplation

Topic 2: Beauty in nature and in art

POETRY, Vol. 3, pages 400–419, especially

Topic 8a(2): Poetic truth: verisimilitude or plausibility; the possible, the probable, and the necessary

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 9, *On Poetics*, pages 681–699

Plotinus, Vol. 17, *Fifth Ennead*, Eighth Tractate, pages 239–246

Fielding, Vol. 57, *Tom Jones*, Bk. XVI, Chap. 5, pages 347–348

Kant, Vol. 42, *Critique of Judgement*, First Part, Sects. I–II, pages 476–549

Goethe, Vol. 47, *Faust*, Prelude on the Stage, pages 2–6

James, W., Vol. 53, *Principles of Psychology*, Chap. XXVIII, pages 886–888

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Beauty*, Vol. 5, page 94

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358–361; *On the Knocking at the Gate in Macbeth*, pages 362–366

Hume, *Of the Standard of Taste*, Vol. 5, pages 103–119

James, W., *On a Certain Blindness in Human Beings*, Vol. 7, pages 141–156

Woolf, *How Should One Read a Book?*, Vol. 5, pages 5–14

## *On Education*

Vol. 7, pages 197–203

### SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 1: The ends of education

Topic 5b: The means and methods of teaching

Topic 5c: The nature of learning: its several modes

Topic 5f: Learning apart from teachers and books: the role of experience

SCHOPENHAUER, *On Education**continued*

EXPERIENCE, Vol. 2, pages 468–485, especially

Topic 2: Experience in relation to the acts of the mind

Topic 6a: Experience as indispensable to sound judgment and prudence

KNOWLEDGE, Vol. 2, pages 880–920, especially

Topic 6b: The classification of knowledge according to the faculties involved in knowing

MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially

Topic 3: Remembering as an act of knowledge and as a source of knowledge

Topic 6c(1): The abstraction of ideas from images: the image as a condition of thought

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bks. II–III, pages 320–339; Bks. VI–VII, pages 383–398Aristotle, Vol. 8, *On the Soul*, Bk. III, Chaps. 3–8, pages 659–664; Vol. 9, *Nicomachean Ethics*, Bk. I, Chaps. 3–4, pages 339–340; Bk. VI, pages 387–394, especially Chaps. 5–8, pages 389–391; *Politics*, Bk. VII, Chap. 13–Bk. VIII, Chap. 7, pages 536–548Montaigne, Vol. 25, *Of Pedantry*, pages 55–62, *Of the Education of Children*, pages 62–80Bacon, Vol. 30, *Advancement of Learning*, First Book, pages 1–28Descartes, Vol. 31, *Rules for the Direction of the Mind*, Rules XII–XIII, pages 18–27James, W., Vol. 53, *Principles of Psychology*, Chap. XVI, pages 424–427; Chap. XXVI, pages 827–835; Chap. XXVIII, pages 852–862Freud, Vol. 54, *New Introductory Lectures on Psycho-Analysis*, Lecture, 34, pages 868–871RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Studies*, Vol. 5, pages 97–98; *Of Custom and Education*, Vol. 7, pages 18–19Conrad, *Youth*, Vol. 2, pages 210–236

Dewey, “Process of Thought,” Vol. 10, pages 92–213

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5, pages 404–411Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13Faraday, *Observations on Mental Education*, Vol. 7, pages 208–232Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392

- Franklin, *Proposal for Promoting Useful Knowledge among the British Plantations in America*, Vol. 6, pages 533-535;  
*Proposals Relating to the Education of Youth in Pennsylvania*,  
 pages 536-542
- Hume, *Of the Study of History*, Vol. 7, pages 89-92
- James, H., *Pupil*, Vol. 3, pages 530-568
- Kipling, *Mowgli's Brothers*, Vol. 2, pages 126-141
- Mill, J. S., "Childhood and Youth," Vol. 6, pages 5-47
- Swift, *Essay on Modern Education*, Vol. 7, pages 33-39
- Twain, "Learning the River," Vol. 6, pages 50-98
- Voltaire, *Micromégas*, Vol. 2, pages 241-256
- Woolf, *How Should One Read a Book?*, Vol. 5, pages 5-14

## SIR WALTER SCOTT, 1771-1832

### *The Two Drovers*

Vol. 2, pages 182-205

#### SUGGESTED READINGS IN THE *Syntopicon*

- CHANCE, Vol. 2, pages 179-192, especially  
 Topic 1a: Chance as the coincidence of causes  
 Topic 6a: Chance and fortune in the life of the individual
- EMOTION, Vol. 2, pages 413-436, especially  
 Topic 3a: Madness or frenzy due to emotional excess:  
 excessively emotional or emotionally over-determined  
 behavior
- HONOR, Vol. 2, pages 728-748, especially  
 Topic 2c: Honor as due self-esteem: magnanimity or proper  
 pride
- JUSTICE, Vol. 2, pages 850-879, especially  
 Topic 6a: The relation of natural rights to natural law  
 and natural justice  
 Topic 10c: The justice of punishment for unjust acts:  
 the distinction between retribution and vengeance

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Homer, Vol. 4, *Iliad*, Bks. XXI-XXII, pages 148-160
- Herodotus, Vol. 6, *History* Third Book, pages 97-98
- Shakespeare, Vol. 26, *Romeo and Juliet*, Act III, Scene III,  
 pages 304-306; Vol. 27, *King Lear*, Act IV, Scene VI, page 275
- Spinoza, Vol. 31, *Ethics*, Part III, page 408

**SCOTT, *The Two Drovers***  
*continued*

Locke, Vol. 35, *Concerning Civil Government*, Chaps. II–III,  
 pages 25–29

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Friendship*, Vol. 10, pages 353–358; *Of Anger*, pages  
 359–360

Cicero, *On Friendship*, Vol. 10, pages 286–316

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392

Great Documents, *English Bill of Rights*, Vol. 6, pages 409–411

Hemingway, *Killers*, Vol. 2, pages 169–177

Hugo, “Battle with the Cannon,” Vol. 2, pages 146–154

Maupassant, *Two Friends*, Vol. 2, pages 159–164

Melville, *Billy Budd*, Vol. 3, pages 31–98

Poe, *Tell-Tale Heart*, Vol. 2, pages 273–277

Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155–211

Synge, *Riders to the Sea*, Vol. 4, pages 342–352

**GEORGE BERNARD SHAW, 1856–1950**

*The Man of Destiny*

Vol. 4, pages 300–338

SUGGESTED READINGS IN THE *Syntopicon*

HISTORY, Vol. 2, pages 711–727, especially

Topic 4a(4): The role of the individual in history: the great  
 man, hero, or leader

HONOR, Vol. 2, pages 728–748, especially

Topic 5b: Hero-worship: the exaltation of leaders

WAR AND PEACE, Vol. 3, pages 1010–1037, especially

Topic 10d: The principles of strategy and tactics: the military  
 genius

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 4, *Iliad*, pages 3–179

Plutarch, Vol. 14, *Caesar*, pages 577–604; *Marcus Brutus*, pages  
 802–824

Machiavelli, Vol. 23, *Prince*, Chap. 25–26, pages 35–37

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, pages 1–67

Shakespeare, Vol. 26, *King Henry V*, pages 532–567; *Julius Caesar*, pages 568–596

Hegel, Vol. 46, *Philosophy of History*, Introduction III, pages 162–170

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 675–696

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Great Place*, Vol. 7, pages 9–11

Carlyle, *Hero as King*, Vol. 6, pages 110–145

Clausewitz, *What Is War?*, Vol. 7, pages 479–497

Emerson, *Self-Reliance*, Vol. 10, pages 525–545

James, W., *Great Men and Their Environment*, Vol. 7, pages 171–194

Mann, *Mario and the Magician*, Vol. 3, pages 573–610

O'Neill, *Emperor Jones*, Vol. 4, pages 357–382

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298

## PERCY BYSSHE SHELLEY, 1792–1822

### *A Defence of Poetry*

Vol. 5, pages 216–242

SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially

Topic 7a: The use of imagination in the production and appreciation of works of art

PHILOSOPHY, Vol. 3, pages 342–362, especially

Topic 1d: The relation of philosophy to myth, poetry, and history

POETRY, Vol. 3, pages 400–419, especially

Topic 3: The inspiration or genius of the poet: the influence of the poetic tradition

Topic 5a: The aim of poetry to instruct as well as to delight: the pretensions or deceptions of the poet as teacher

Topic 5b: Poetry contrasted with history and philosophy: the dispraise and defense of the poet

Topic 8c: The interpretation of poetry

Topic 9a: The influence of poetry on mind and character: its role in education

SCIENCE, Vol. 3, pages 682–705, especially

Topic 2b: The comparison of science with poetry and history

## SHELLEY, *A Defence of Poetry* *continued*

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Ion*, pages 142-148; *Republic*, Bks. II-III, pages 320-333  
 Montaigne, Vol. 25, *Of Books*, pages 194-200  
 Cervantes, Vol. 29, *Don Quixote*, Second Part, Chap. 16, pages 251-252  
 Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 38-39  
 Fielding, Vol. 37, *Tom Jones*, Bk. XIII, Chap. 1, pages 273-274  
 Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, Bk. II, pages 524-537

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Arnold, *Study of Poetry*, Vol. 5, pages 19-41; *Sweetness and Light*, pages 42-61  
 De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358-361  
 Eliot, T. S., *Dante*, Vol. 5, pages 371-403; *Tradition and the Individual Talent*, pages 404-411  
 Lamb, *Sanity of True Genius*, Vol. 5, pages 308-310  
 Pater, "Art of Life," Vol. 10, pages 258-261  
 Poincaré, *Mathematical Creation*, Vol. 9, pages 294-304  
 Sainte-Beuve, *What Is a Classic?*, Vol. 5, pages 65-75  
 Santayana, *Lucretius*, Vol. 10, pages 365-390; *Goethe's Faust*, pages 391-419  
 Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155-211  
 Schopenhauer, *On Some Forms of Literature*, Vol. 5, pages 137-142  
 Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247-259  
 Woolf, *How Should One Read a Book?*, Vol. 5, pages 5-14

## RICHARD BRINSLEY SHERIDAN, 1751-1816

### *The School for Scandal* Vol. 4, pages 85-159

### SUGGESTED READINGS IN THE *Syntopicon*

CUSTOM AND CONVENTION, Vol. 2, pages 268-285,  
especially



Topic 5a: The conventional determination of moral judgments:  
the moral evaluation of conventions

OPINION, Vol. 3, pages 303-322, especially

Topic 6a: Good and evil as matters of opinion: moral standards  
as customs or conventions reflecting prevalent  
opinion

TRUTH, Vol. 3, pages 915-938, especially

Topic 8a: Prevarication and perjury: the injustice or lying  
or bearing false witness

VIRTUE AND VICE, Vol. 3, pages 975-1009, especially

Topic 2c: The appearances of virtue: imperfect or conditional  
virtues, the counterfeits of virtue, natural  
or temperamental dispositions which simulate virtue

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Montaigne, Vol. 25, *Apology for Raimond de Sebonde*, pages  
281-282

Shakespeare, Vol. 27, *Hamlet*, pages 29-72; *King Lear*, pages  
244-283

Milton, Vol. 32, *Comus*, pages 33-56

Swift, Vol. 36, *Gulliver's Travels*, Part IV, Chaps. IV-XII, pages  
146-184

Hegel, Vol. 46, *Philosophy of Right*, Second Part, pages 49-54

James, W., Vol. 53, *Principles of Psychology*, Chap. X, pages  
190-191

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Discourse*, Vol. 5, pages 95-96; *Of Custom  
and Education*, Vol. 7, pages 18-19, *Of Followers and Friends*,  
pages 20-21; *Of Truth*, Vol. 10, pages 346-347; *Of Love*,  
pages 351-352

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102-123

Butler, "Customs and Opinions of the Erewhonians," Vol. 2,  
pages 483-506

Dickens, "Full and Faithful Report of the Memorable Trial  
of Bardell against Pickwick," Vol. 2, pages 391-448

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5-13

Galsworthy, *Apple-Tree*, Vol. 3, pages 323-367

La Bruyère, *Characters*, Vol. 6, pages 102-105

Molière, *Misanthrope*, pages 6-51; *Doctor in Spite of Himself*,  
Vol. 4, pages 52-81

Tolstoy, *What Men Live By*, Vol. 3, pages 707-727

Twain, *Man That Corrupted Hadleyburg*, Vol. 2, pages 346-386

## ISAAC BASHEVIS SINGER, 1904–

*The Spinoza of Market Street*

Vol. 3, pages 466–480

SUGGESTED READINGS IN THE *Syntopicon*

DESIRE, Vol. 2, pages 323–344, especially

Topic 6a: The regulation of desire by reason: the discipline of moral virtue or duty

EMOTION, Vol. 2, pages 413–436, especially

Topic 4a: The conflict between reason and emotion

HAPPINESS, Vol. 2, pages 684–710, especially

Topic 2b(5): The importance of friendship and love for happiness

Topic 2b(7): The function of knowledge and wisdom in the happy life: the place of speculative activity and contemplation

PHILOSOPHY, Vol. 3, pages 342–362, especially

Topic 4b: Philosophy as a moral discipline: the consolation of philosophy

Topic 6d: The philosopher as a man of theory or vision: neglect of the practical; withdrawal from the affairs of men and the market place

WISDOM, Vol. 3, pages 1102–1117, especially

Topic 4: The praise of folly: the wisdom of fools and innocents

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bk. IV, pages 350–355Cervantes, Vol. 29, *Don Quixote*, Second Part, Chap. 43, pages 334–336Spinoza, Vol. 31, *Ethics*, Part IV, Props. 44–73, pages 437–447Pascal, Vol. 33, *Pensées*, Sect. VI, pages 242–243RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Adams, *Saint Thomas Aquinas*, Vol. 10, pages 422–450Bacon, *Of Youth and Age*, Vol. 7, pages 3–4; *Of Love*, Vol. 10, pages 351–352Cicero, *On Old Age*, Vol. 10, pages 317–343Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5, pages 404–411Galileo, *Starry Messenger*, Vol. 8, pages 330–355Gogol, *Overcoat*, Vol. 2, pages 452–478Tolstoy, *What Men Live By*, Vol. 3, pages 707–727

# ROBERT LOUIS STEVENSON, 1850–1894

## *The Strange Case of Dr. Jekyll and Mr. Hyde*

Vol. 2, pages 288–341

### SUGGESTED READINGS IN THE *Syntopicon*

GOOD AND EVIL, Vol. 2, pages 605–636, especially

Topic 6a: Knowledge, wisdom, and virtue: the relation of being good and knowing what is good

Topic 6b: The need for experience of evil

MEDICINE, Vol. 3, pages 113–132, especially

Topic 1: The profession of medicine, its aims and obligations: the relation of physician to patient; the place of the physician in society

Topic 6a: The distinction between sanity and insanity: the concept of mental health and the nature of madness

MIND, Vol. 3, pages 171–203, especially

Topic 7c: The conscious, pre-conscious and unconscious activities of mind

Topic 8: The pathology of mind: the loss or abeyance of reason

Topic 8b: The causes of mental pathology: organic and functional factors

Topic 8c: The abnormality peculiar to mind: systematic delusion

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Ajax*, pages 143–155

Hippocrates, Vol. 10, *Oath*, page xiii; *Law*, page 144

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chap. 4, pages 122–125, Part IV, Bk. XI, Chaps. 8–9, pages 329–346

James, W., Vol. 53, *Principles of Psychology*, Chap. VI, pages 108–115; Chap. VIII, pages 130–139; Chap. X, pages 240–258

Freud, Vol. 54, *Unconscious*, pages 428–443; *General Introduction to Psycho-Analysis*, Part III, Lecture 26, pages 620–621; *New Introductory Lectures*, Lecture 31, pages 830–831

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Butler, "Customs and Opinions of the Erewhonians," Vol. 2, pages 483–506

Eliot, G., *Lifted Veil*, Vol. 3, pages 157–193

Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392

Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152

**STEVENSON, Dr. *Jekyll and Mr. Hyde***  
*continued*

- Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512-525  
 Mann, *Mario and the Magician*, Vol. 3, pages 573-610  
 O'Neill, *Emperor Jones*, Vol. 4, pages 357-382  
 Poe, *Tell-Tale Heart*, Vol. 2, pages 273-277  
 Pushkin, *Queen of Spades*, Vol. 3, pages 484-507

***The Lantern-Bearers***

Vol. 7, pages 112-121

**SUGGESTED READINGS IN THE *Syntopicon***

- ART, Vol. 2, pages 64-86, especially  
     Topic 3: Art as imitation  
     Topic 5: The sources of art in experience, imagination,  
             and inspiration  
 MAN, Vol. 3, pages 1-41, especially  
     Topic 13: The grandeur and misery of man  
 MEMORY AND IMAGINATION, Vol. 3, pages 133-157, especially  
     Topic 7b: The fantastic and the realistic in poetry: the probable  
             and the possible in poetry and history

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

- Plato, Vol. 7, *Ion*, pages 142-148  
 Aristotle, Vol. 9, *On Poetics*, pages 681-699  
 Bacon, Vol. 30, *Advancement of Learning*, Second Book,  
     pages 38-39  
 Pascal, Vol. 33, *Pensées*, Sect. II, pages 181-184, 195-204  
 Fielding, Vol. 37, *Tom Jones*, Bk. VIII, Chap. 1, pages 152-155;  
     Bk. X, Chap. 1, pages 204-205  
 Kant, Vol. 42, *Critique of Judgment*, First Part, Sect. I,  
     pages 525-532  
 Goethe, Vol. 47, *Faust*, First Part, pages 11-21, 37-44  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Part II, Bk. V, Chap. 5,  
     pages 127-137

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

- Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,  
     pages 404-411  
 Emerson, *Thoreau*, Vol. 6, pages 150-165  
 Mill, J. S., "Childhood and Youth," Vol. 6, pages 5-47  
 Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126-136  
 Twain, "Learning the River," Vol. 6, pages 50-98  
 Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174-183

## JONATHAN SWIFT, 1667–1745

### *Resolutions when I Come to Be Old*

Vol. 7, page 32

### *A Meditation upon a Broomstick*

Vol. 7, pages 40–41

#### SUGGESTED READINGS IN THE *Syntopicon*

MAN, Vol. 3, pages 1–41, especially

Topic 6c: The ages of man: infancy, youth, maturity,  
senescence

Topic 12: Man as an object of laughter and ridicule: comedy  
and satire

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristophanes, Vol. 5, *Clouds*, pages 488–506; *Birds*, pages 542–563;  
*Frogs*, pages 564–582

Montaigne, Vol. 25, *That Our Affections Carry Themselves  
Beyond Us*, pages 6–10; *Apology for Raimond de Sebonde*,  
pages 208–294

Shakespeare, Vol. 26, *As You Like It*, Act II, Scene VII,  
pages 607–609

Pascal, Vol. 33, *Pensées*, Sect. II, pages 181–184; Sect. VI,  
pages 233–234; Sect. VII, page 249

Sterne, Vol. 36, *Tristram Shandy*, pages 185–556

Goethe, Vol. 47, *Faust*, Part I, pages 44–48

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Youth and Age*, Vol. 7, pages 3–4

Cicero, *On Old Age*, Vol. 10, pages 317–343

Hazlitt, *On Swift*, Vol. 5, pages 280–283

### *An Essay on Modern Education*

Vol. 7, pages 33–39

#### SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 4b: The influence of the family in moral training

Topic 5d: The order of learning: the organization  
of the curriculum

Topic 8: Education and the state

**SWIFT, *An Essay on Modern Education***  
*continued*

STATE, Vol. 3, pages 826–865, especially

Topic 5: The social structure or stratification of the state

Topic 7d: The educational task of the state: the trained intelligence of the citizens

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Laches*, pages 26–37; *Republic*, Bks. II–III, pages 320–341

Aristotle, Vol. 9, *Politics*, Bk. VIII, pages 542–548

Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Chaps. 14–15, pages 18–19, Chaps. 21–24, pages 24–30; Bk. II, Chap. 8, pages 81–83

Montaigne, Vol. 25, *Of the Education of Children*, pages 62–80, *Of the Affection of Fathers to Their Children*, pages 183–192

Fielding, Vol. 37, *Tom Jones*, Bk. III, Chaps. 2–10, pages 36–49

Smith, Vol. 39, *Wealth of Nations*, Bk. V Chap. I, pages 331–343

Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 81, pages 252–256

Mill, J. S., Vol. 43, *Representative Government*, Chap. 2, pages 332–341, Chap. 8, pages 381–387

Dostoevsky, Vol. 52, *Brothers Karamazov*, Part IV, Bk. X, Chap. 5, pages 290–292

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Bacon, *Of Custom and Education*, Vol. 7, pages 18–19

Faraday, *Observations on Mental Education*, Vol. 7, pages 208–232

Franklin, *Proposals Relating to the Education of Youth in Pennsylvania*, Vol. 6, pages 536–542

Hazlitt, *On Swift*, Vol. 5, pages 280–283

Mill, J. S., “Childhood and Youth,” Vol. 6, pages 5–47

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126–136

Schopenhauer, *On Education*, Vol. 7, pages 197–203

***A Modest Proposal for Preventing the Children of Ireland from Being a Burden to Their Parents or Country***

Vol. 7, pages 42–49

**SUGGESTED READINGS IN THE *Syntopicon***

JUSTICE, Vol. 2, pages 850–879, especially

Topic 8: Economic justice: justice in production, distribution, and exchange

NECESSITY AND CONTINGENCY, Vol. 3, pages 251–269,  
especially

Topic 5d: The necessity or inevitability of slavery, poverty,  
war, or crime

WEALTH, Vol. 3, pages 1038–1070, especially

Topic 8: The distribution of wealth: the problem of poverty

Topic 9g: Wealth and poverty in relation to crime and to war  
between states

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristotle, Vol. 9, *Politics*, Bk. I, Chaps. 3–11, pages 446–453; Bk. II,  
Chaps. 5–7, pages 458–463

Montaigne, Vol. 25, *Of Cannibals*, pages 91–98

Locke, Vol. 35, *Concerning Civil Government*, Chap. V,  
pages 30–36

Rousseau, Vol. 38, *Discourse on the Origin of Inequality*,  
pages 323–366

Smith, Vol. 39, *Wealth of Nations*, Bk. I, Chaps. VI–X, pages 20–62

Marx, Vol. 51, *Capital*, Part VII, Chap. XXV, pages 345–353;  
Part VIII, Chap. XXVIII, pages 364–366

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Epicurus, *Letter to Menoeceus*, Vol. 10, pages 230–233

Hazlitt, *On Swift*, Vol. 5, pages 280–283

Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737–746

Long, *Power within Us*, Vol. 6, pages 246–261

Malthus, “Principle of Population,” Vol. 7, pages 502–530

Prescott, “Land of Montezuma,” Vol. 6, pages 231–243

Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126–136

Tolstoy, *What Men Live By*, Vol. 3, pages 707–727

Voltaire, “English Men and Ideas: On Inoculation,” Vol. 7,  
pages 339–343

For Swift's *Gulliver's Travels* in *Great Books of the Western World*,  
see Vol. 36, pages 3–184

## JOHN MILLINGTON SYNGE, 1871–1909

### *Riders to the Sea*

Vol. 4, pages 342–352

SUGGESTED READINGS IN THE *Syntopicon*

HAPPINESS, Vol. 2, pages 684–710, especially

Topic 4b: The attainability of happiness: the fear of death  
and the tragic view of human life

SYNGE, *Riders to the Sea*

continued

LIFE AND DEATH, Vol. 2, pages 1013–1034, especially

Topic 7: The causes and occurrence of death: the transition from life to death

Topic 8a: The love of life: the instinct of self-preservation; the life instinct

PLEASURE AND PAIN, Vol. 3, pages 377–399, especially

Topic 4a: The pleasant and unpleasant in the sphere of emotion: joy and sorrow, delight and grief

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Homer, Vol. 4, *Iliad*, Bk. VI, pages 43–45Euripides, Vol. 5, *Trojan Women*, pages 270–281Montaigne, Vol. 25, *That the Relish of Good and Evil Depends in a Great Measure Upon the Opinion We Have of Them*, pages 115–119Sterne, Vol. 36, *Tristram Shandy*, Bk. V, Chaps. 3–7, pages 388–395RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Parents and Children*, Vol. 7, pages 5–6; *Of Marriage and Single Life*, pages 7–8; *Of Death*, Vol. 10, pages 348–349; *Of Adversity*, page 350

Browne, “Immortality,” Vol. 10, pages 575–580

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123Crane, *Open Boat*, Vol. 3, pages 5–26Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641Gogol, *Overcoat*, Vol. 2, pages 452–478Lincoln, *Meditation on the Divine Will*, Vol. 6, page 758Long, *Power within Us*, Vol. 6, pages 246–261Maupassant, *Two Friends*, Vol. 2, pages 159–164

Pater, “Art of Life,” Vol. 10, pages 258–261

Poe, *Masque of the Red Death*, Vol. 2, pages 278–283Scott, *Two Drovers*, Vol. 2, pages 182–205Tolstoy, *Death of Ivan Ilyitch*, Vol. 3, pages 646–699; *What Men Live By*, pages 707–727



# CORNELIUS TACITUS, c. 55–c. 120

## *The Life of Gnaeus Julius Agricola*

Vol. 6, pages 274–298

### SUGGESTED READINGS IN THE *Syntopicon*

HISTORY, Vol. 2, pages 711–727, especially

Topic 4a(4): The role of the individual in history: the great man, hero, or leader

HONOR, Vol. 2, pages 728–748, especially

Topic 3a: The reaction of the community to its good or great men

Topic 5: Honor, fame, and the heroic

SLAVERY, Vol. 3, pages 774–790, especially

Topic 6d: The imperialistic subjection or enslavement of conquered peoples or colonial dependencies

TYRANNY, Vol. 3, pages 939–956, especially

Topic 1a: The lawlessness of tyrannical rule: might without right

Topic 1b: The injustice of tyrannical government: rule for self-interest

Topic 7: The ways of tyrants or despots to attain and maintain power

VIRTUE AND VICE, Vol. 3, pages 975–1009, especially

Topic 7b: Civic virtue: the virtue of the good citizen compared with the virtue of the good man

WAR AND PEACE, Vol. 3, pages 1010–1037, especially

Topic 6a: Conquest, empire, political expansion as ends of war

Topic 10c: The military virtues, the qualities of the professional soldier; education for war

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Apology*, pages 200–212; *Crito*, pages 213–219

Plutarch, Vol. 14, *Numa Pompilius*, pages 49–61, *Timoleon*, pages 195–213; *Gaius Marius*, pages 344–354

Machiavelli, Vol. 23, *Prince*, pages 1–37

Shakespeare, Vol. 26, *Julius Caesar*, pages 568–596, Vol. 27, *Coriolanus*, pages 351–392

Swift, Vol. 36, *Gulliver's Travels*, Part I, pages 3–42

Gibbon, Vol. 40, *Decline and Fall of the Roman Empire*, Chap. I, pages 1–2, Chap. III, pages 24–33, Chap. IV, pages 35–39, Chap. XVI, pages 213–215

**TACITUS, *The Life of Gnaeus Julius Agricola***  
*continued*

Hegel, Vol. 46, *Philosophy of History*, Introduction III,  
 pages 162–170

**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***

Bacon, *Of Great Place*, Vol. 7, pages 9–11; *Of Seditions  
 and Troubles*, pages 12–17; *Of Adversity*, Vol. 10, page 350  
 Carlyle, *Hero as King*, Vol. 6, pages 110–145  
 Ibsen, *Enemy of the People*, Vol. 4, pages 164–246  
 James, W., *Great Men and Their Environment*, Vol. 7,  
 pages 171–194  
 Jefferson, “Biographical Sketches,” Vol. 6, pages 522–528  
 Prescott, “Land of Montezuma,” Vol. 6, pages 231–243  
 Shaw, *Man of Destiny*, Vol. 4, pages 300–338  
 Thoreau, *Civil Disobedience*, Vol. 6, pages 695–713  
 Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183  
 Woolf, *Art of Biography*, Vol. 6, pages 186–192

For other works by Tacitus in *Great Books of the Western World*,  
 see Vol. 15

**HENRY DAVID THOREAU, 1817–1862**

***Civil Disobedience***

Vol. 6, pages 695–713

**SUGGESTED READINGS IN THE *Syntopicon***

**DEMOCRACY**, Vol. 2, pages 303–322, especially

Topic 5b(1): Majority rule and minority or proportional  
 representation

**GOVERNMENT**, Vol. 2, pages 637–664, especially

Topic 1c: The ends and limits of government: the criteria  
 of legitimacy and justice

Topic 1f: The abuses and corruptions to which government  
 is subject

**JUSTICE**, Vol. 2, pages 850–879, especially

Topic 10b: The legality of unjust laws: the extent of obedience  
 required of the just man in the unjust society

LAW, Vol. 2, pages 962-990, especially

Topic 6a: Obedience to the authority and force of law:  
the sanctions of conscience and fear; the objective  
and subjective sanctions of law; law, duty, and right

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aeschylus, Vol. 5, *Prometheus Bound*, pages 40-51  
Sophocles, Vol. 5, *Antigone*, pages 131-142  
Euripides, Vol. 5, *Medea*, pages 212-224  
Aristophanes, Vol. 5, *Lysistrata*, pages 583-599  
Plato, Vol. 7, *Apology*, pages 200-212; *Crito*, pages 213-219;  
*Republic*, Bk. VIII, pages 401-416  
Aquinas, Vol. 20, *Summa Theologica*, Part I-II, Q 96, Art. 4,  
page 233; Part II-II, Q 42, pages 533-584  
Hobbes, Vol. 23, *Leviathan*, Part II, Chap. 21, pages 112-117  
Montaigne, Vol. 25, *Of Profit and Honesty*, pages 331-388  
Shakespeare, Vol. 26, *King Richard III*, pages 105-148; *King  
Richard II*, pages 320-351; *King Henry IV*, First Part,  
pages 434-466; *King Henry IV*, Second Part, pages 467-502  
Locke, Vol. 35, *Concerning Civil Government*, Chaps. XI-XII,  
pages 55-59  
Swift, Vol. 36, *Gulliver's Travels*, Part I, pages 3-42  
Mill, J. S., Vol. 43, *On Liberty*, pages 267-323

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Butler, "Customs and Opinions of the Erewhonians," Vol. 2,  
pages 241-256  
Calhoun, "Concurrent Majority," Vol. 7, pages 276-290  
Emerson, *Thoreau*, Vol. 6, pages 150-165  
Great Documents, *Virginia Declaration of Rights*, Vol. 3,  
pages 415-417; *Declaration of Independence*, pages 418-421  
Ibsen, *Enemy of the People*, Vol. 4, pages 164-246  
Jefferson, "Virginia Constitution," Vol. 6, pages 502-517  
Lincoln, *First Inaugural Address*, Vol. 6, pages 747-755  
Paine, "Call to Patriots—December 23, 1776," Vol. 6, pages  
461-468  
Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274-298  
Tocqueville, "Observations on American Life and Government,"  
Vol. 6, pages 564-690  
Xenophon, "Character of Socrates," Vol. 6, pages 223-226

## HENRY DAVID THOREAU

*continued**A Plea for Captain John Brown*

Vol. 6, pages 714-732

SUGGESTED READINGS IN THE *Syntopicon*

COURAGE, Vol. 2, pages 252-267, especially

Topic 7a: The courage required of citizens and statesmen:  
the political recognition of courage

JUSTICE, Vol. 2, pages 850-879, especially

Topic 5: Justice and equality: the kinds of justice in relation  
to the measure and modes of equality and inequalityTopic 6c: Justice and natural rights as the source of civil  
liberty

REVOLUTION, Vol. 3, pages 626-644, especially

Topic 6a: The right of rebellion: the circumstances justifying  
civil disobedience or violent insurrection

SLAVERY, Vol. 3, pages 774-790, especially

Topic 3c: The emancipation or manumission of slaves:  
the rebellion of slavesRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Sophocles, Vol. 5, *Antigone*, pages 131-142; *Ajax*, pages 143-155Aristophanes, Vol. 5, *Peace*, pages 526-541Aristotle, Vol. 9, *Politics*, Bk. III, Chaps. 12-13, pages 480-483Aquinas, Vol. 20, *Summa Theologica*, Part I-II, Q 92, Art. 1,  
Reply Obj 4, page 214; Q 96, Art. 4, page 233; Part II-II,  
Q 42, pages 553-584Locke, Vol. 35, *Concerning Civil Government*, Chap. IV,  
pages 29-30Montesquieu, Vol. 38, *Spirit of Laws*, Bk. XV, Chaps. 9-18,  
pages 111-115Mill, J. S., Vol. 43, *Representative Government*, Chap. 7, pages  
370-375RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Seditions and Troubles*, Vol. 7, pages 12-17Emerson, *Thoreau*, Vol. 6, pages 150-165Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168-171Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737-746;  
*First Inaugural Address*, pages 747-755; *Second Inaugural  
Address*, pages 760-761Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174-183Woolf, *Art of Biography*, Vol. 6, pages 186-192

## ALEXIS DE TOCQUEVILLE, 1805–1859

## “Observations on American Life and Government”

from *Democracy in America*

Vol. 6, pages 564–690

SUGGESTED READINGS IN THE *Synopticon*

DEMOCRACY, Vol. 2, pages 303–322, especially

Topic 3c: Comparison of democracy, aristocracy, and monarchy  
with respect to efficiencyTopic 4a(1): Universal suffrage: the abolition of privileged  
classesTopic 4b: The democratic realization of popular sovereignty:  
the safeguarding of natural rightsTopic 4c: The infirmities of democracy in practice  
and the reforms or remedies for these defects

GOVERNMENT, Vol. 2, pages 637–664, especially

Topic 1g(3): The sovereign people: the community  
as the source of governmental sovereigntyTopic 2d: The influence of different forms of government  
on the formation of human character

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 1f: The freedom of equals under government:  
the equality of citizenshipTopic 2c: Freedom in the sphere of economic enterprise: free  
trade, freedom from governmental restrictions

MAN, Vol. 3, pages 1–41, especially

Topic 6b: The differences between men and women: their  
equality or inequality

STATE, Vol. 3, pages 826–865, especially

Topic 2c: The political structure of the state: its determination  
by the form of governmentRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Republic*, Bk. VIII, pages 401–416Aristotle, Vol. 9, *Politics*, Bk. III, Chaps. 8–13, pages 477–483;

Bk. IV, Chaps. 3–9, pages 488–494; Bk. V, pages 502–519

Locke, Vol. 35, *Concerning Civil Government*, Chap. XIX,  
pages 73–81Rousseau, Vol. 38, *Social Contract*, Bk. II, Chaps. 3–4,  
pages 396–398Kant, Vol. 42, *Science of Right*, Second Part, pages 436–437,  
450–452

## TOCQUEVILLE, "American Life and Government" *continued*

- Hamilton, Madison, Jay, Vol. 43, *Federalist*, No. 12, pages 56–58;  
No. 39, pages 125–126; No. 62, pages 188–191; No. 73,  
pages 218–221  
Mill, J. S., Vol. 43, *Representative Government*, Chaps. 6–9,  
pages 362–392  
Hegel, Vol. 46, *Philosophy of Right*, Additions, pages 145–148;  
*Philosophy of History*, Fourth Part, pages 348–369,  
especially pages 360–369

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, "United States in 1800," Vol. 6, pages 322–359  
Calhoun, "Concurrent Majority," Vol. 7, pages 276–290  
Crèvecoeur, "Making of Americans," Vol. 6, pages 546–559  
Emerson, *Thoreau*, Vol. 6, pages 150–165; *Self-Reliance*, Vol. 10,  
pages 525–545  
Franklin, *Proposal for Promoting Useful Knowledge  
among the British Plantations in America*, Vol. 6, pages 533–535;  
*Proposals Relating to the Education of Youth in Pennsylvania*,  
pages 536–542  
Great Documents, *Declaration of Independence*, Vol. 6,  
pages 418–421  
Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
Jefferson, *First Inaugural Address*, Vol. 6, pages 518–521  
Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737–746;  
*First Inaugural Address*, pages 747–755; *Letter to Horace  
Greeley*, pages 756–757; *Second Inaugural Address*, pages  
760–761; *Last Public Address*, pages 762–765  
Thoreau, *Civil Disobedience*, Vol. 6, pages 695–713  
Washington, *Farewell Address*, Vol. 6, pages 494–497  
Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247–259

## LEO TOLSTOY, 1828–1910

### *The Death of Ivan Ilyitch*

Vol. 3, pages 646–699

### SUGGESTED READINGS IN THE *Syntopicon*

- HAPPINESS, Vol. 2, pages 684–710, especially  
Topic 2b(5): The importance of friendship and love  
for happiness

- Topic 4b: The attainability of happiness: the fear of death and the tragic view of human life
- LIFE AND DEATH, Vol. 2, pages 1013–1034, especially
- Topic 7: The causes and occurrence of death: the transition from life to death
- Topic 8a: The love of life: the instinct of self-preservation; the life instinct
- Topic 8c: The contemplation and fear of death: the attitude of the hero, the philosopher, the martyr
- LOVE, Vol. 2, pages 1051–1082, especially
- Topic 2b(2): Self-love in relation to the love of others
- PLEASURE AND PAIN, Vol. 3, pages 377–399, especially
- Topic 4e: The kinds of pain: the pain of sense and the pain of loss or deprivation

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Euripides, Vol. 5, *Alcestis*, pages 237–247
- Plato, Vol. 1, *Republic*, Bk. X, pages 434–436
- Montaigne, Vol. 25, *Use Makes Perfect*, pages 176–180
- Pascal, Vol. 33, *Pensées*, Sect. III, pages 211–212
- Dostoevsky, Vol. 52, *Brothers Karamazov*, Bk. VI, Chap. 1, pages 148–150

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Of Death*, Vol. 10, pages 348–349
- Browne, "Immortality," Vol. 10, pages 575–580
- Cicero, *On Old Age*, Vol. 10, pages 317–343
- De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358–361
- Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641
- Gogol, *Overcoat*, Vol. 2, pages 452–478
- Hemingway, *Killers*, Vol. 2, pages 169–177
- Synge, *Riders to the Sea*, Vol. 4, pages 342–352
- Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183

*The Three Hermits*

Vol. 3, pages 700–706

SUGGESTED READINGS IN THE *Syntopicon*

- GOD, Vol. 2, pages 543–604, especially
- Topic 7d: Grace
- Topic 7e: Miracles
- HAPPINESS, Vol. 2, pages 684–710, especially
- Topic 7c(2): The joy of the blessed: the communion of saints

**TOLSTOY, *The Three Hermits****continued*

RELIGION, Vol. 3, pages 588–625, especially

Topic 2a: Prayer and supplication: their efficacy

SIN, Vol. 3, pages 753–773, especially

Topic 7: Grace and good works in relation to salvation from sin

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***Augustine, Vol. 18, *City of God*, Bk. XXII, Chaps. 8–9,  
pages 591–598Aquinas, Vol. 20, *Summa Theologica*, Part I–II, Q 68,  
pages 87–96, Q 109, Arts. 7–10, pages 344–347Pascal, Vol. 33, *Pensées*, Sect. IV, pages 221–222; Sect. VII,  
page 259Dostoevsky, Vol. 52, *Brothers Karamazov*, Bk. II, Chap. 3,  
pages 21–24**RELATED AUTHORS AND WORKS IN *Gateway to the Great Books***Adams, *Saint Thomas Aquinas*, Vol. 10, pages 422–450Bacon, *Of Discourse*, Vol. 5, pages 95–96, *Of Studies*, pages 97–98Cicero, *On Old Age*, Vol. 10, pages 317–343Long, *Power within Us*, Vol. 6, pages 246–261Melville, *Billy Budd*, Vol. 3, pages 31–98Plutarch, *Contentment*, Vol. 10, pages 264–281Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155–211Wilde, *Happy Prince*, Vol. 2, pages 261–268***What Men Live By***

Vol. 3, pages 707–727

**SUGGESTED READINGS IN THE *Syntopicon***

GOD, Vol. 2, pages 543–604, especially

Topic 5h: God's love: the diffusion of the divine goodness

GOOD AND EVIL, Vol. 2, pages 605–636, especially

Topic 2a: God's goodness as diffusive, causing the goodness  
of things: God's love

LOVE, Vol. 2, pages 1051–1082, especially

Topic 3a: Friendship and love in relation to virtue  
and happiness

Topic 3d: The heroism of friendship and the sacrifices of love

Topic 5b(1): The precepts of charity: the law of love



RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Augustine, Vol. 18, *On Christian Doctrine*, Bk. I, Chaps. 22–30, pages 629–633  
 Aquinas, Vol. 19, *Summa Theologica*, First Part, Q 20, pages 119–124  
 Chaucer, Vol. 22, *Canterbury Tales*, Tale of Melibeus, pages 426–432  
 Dostoevsky, Vol. 52, *Brothers Karamazov*, Bk. VI, Chap. 3, pages 167–168

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books* .

- Arnold, *Sweetness and Light*, Vol. 5, pages 42–61  
 Bacon, *Sphinx*, Vol. 8, pages 2–4; *Of Love*, Vol. 10, pages 351–352  
 Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102–123  
 Dinesen, *Sorrow-Acre*, Vol. 3, pages 615–641  
 Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3, pages 371–392  
 Long, *Power within Us*, Vol. 6, pages 246–261  
 Ruskin, *Idealist's Arraignment of the Age*, Vol. 7, pages 126–136  
 Sheridan, *School for Scandal*, Vol. 4, pages 85–159  
 Singer, *Spinoza of Market Street*, Vol. 3, pages 466–480  
 Synge, *Riders to the Sea*, Vol. 4, pages 342–352  
 Wilde, *Happy Prince*, Vol. 2, pages 261–268

For Tolstoy's *War and Peace* in *Great Books of the Western World*, see Vol. 51

## IVAN TURGENEV, 1818–1883

*First Love*

Vol. 3, pages 217–271

SUGGESTED READINGS IN THE *Syntopicon*

FAMILY, Vol. 2, pages 456–514, especially

Topic 6c: The initiation of children into adult life

Topic 7a: Marriage and love: romantic, conjugal, and illicit love

Topic 7d: The emotional impact of family life upon the child; the domestic triangle; the symbolic roles of father and mother

LOVE, Vol. 2, pages 1051–1082, especially

Topic 1c: The intensity and power of love: its increase or decrease; its constructive or destructive force

Topic 2a(1): The sexual instinct: its relation to other instincts

**TURGENEV, *First Love***  
*continued*

PLEASURE AND PAIN, Vol. 3, pages 377–399, especially

Topic 4a: The pleasant and unpleasant in the sphere  
of emotion: joy and sorrow, delight and grief

Topic 7a: Pleasure and pain in relation to love and friendship

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Euripides, Vol. 5, *Hippolytus*, pages 225–236

Dante, Vol. 21 *Divine Comedy*, Hell, Canto V, pages 7–8;

Paradise, Canto VIII, pages 116–118

Shakespeare, Vol. 26, *Taming of the Shrew*, Act I, Scene II–Act III,  
pages 205–216; *Romeo and Juliet*, pages 285–319; Vol. 27,  
*Hamlet*, pages 29–72

Fielding, Vol. 37, *Tom Jones*, Bk. IV, Chaps. 12–14, pages 67–73;  
Bk. V, Chaps. 2–6, pages 75–86

Freud, Vol. 54, *General Introduction to Psycho-Analysis*, Part III,  
Chap. 21, pages 581–584

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Anderson, *I'm a Fool*, Vol. 2, pages 511–520

Anonymous, *Aucassin and Nicolette*, Vol. 2, pages 523–551

Apuleius, "Cupid and Psyche," Vol. 3, pages 197–212

Bacon, *Of Youth and Age*, Vol. 7, pages 3–4; *Of Parents  
and Children*, pages 5–6; *Of Love*, Vol. 10, pages 351–352

Chekhov, *Darling*, Vol. 3, pages 452–462

Conrad, *Youth*, Vol. 2, pages 210–236

Dostoevsky, *White Nights*, Vol. 3, pages 276–319

Galsworthy, *Apple-Tree*, Vol. 3, pages 323–367

Hawthorne, *Rappaccini's Daughter*, Vol. 3, pages 128–152

Pater, "Art of Life," Vol. 10, pages 258–261

Schopenhauer, *On Style*, Vol. 5, pages 124–136

**MARK TWAIN (SAMUEL CLEMENS),  
1835–1910**

***The Man That Corrupted Hadleyburg***  
Vol. 2, pages 346–386

SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 2, pages 728–748, especially

Topic 3b: The conditions of honor or fame and the causes  
of dishonor or infamy

PUNISHMENT, Vol. 3, pages 488-512, especially

Topic 3c: Guilt, repentance, and the moral need for punishment

Topic 5c: The pain of remorse and the torment of conscience:  
the atonement for sin

TRUTH, Vol. 3, pages 915-938, especially

Topic 8a: Prevarication and perjury: the injustice of lying  
or bearing false witness

VIRTUE AND VICE, Vol. 3, pages 975-1009, especially

Topic 2c: The appearances of virtue: imperfect or conditional  
virtues; the counterfeits of virtue; natural  
or temperamental dispositions which simulate virtue

Topic 4e(3): Circumstances as affecting the morality of human  
acts

Topic 9: The advance or decline of human morality

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Sophocles, Vol. 5, *Philoctetes*, pages 182-195

Montaigne, Vol. 25, *Of Conscience*, pages 174-176

Shakespeare, Vol. 27, *Hamlet*, pages 29-72

Milton, Vol. 32, *Paradise Lost*, pages 93-333, *Areopagitica*,  
pages 379-412

Sterne, Vol. 36, *Tristram Shandy*, Bk. II, Chap. 17, pages 257-266

Kant, Vol. 42, *Critique of Practical Reason*, First Part, Bk. I,  
Chap. III, pages 325-327

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 372-373

Goethe, Vol. 47, *Faust*, First Part, pages 11-114

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Riches*, Vol. 7, pages 25-27; *Of Truth*, Vol. 10,  
pages 346-347

Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102-123

Butler, "Customs and Opinions of the Erewhonians," Vol. 2,  
pages 483-506

Fitzgerald, *Diamond as Big as the Ritz*, Vol. 3, pages 397-431

Hemingway, *Killers*, Vol. 2, pages 169-177

Ibsen, *Enemy of the People*, Vol. 4, pages 164-246

James, H., *Pupil*, Vol. 3, pages 530-568

Mann, *Mario and the Magician*, Vol. 3, pages 573-610

Molière, *Misanthrope*, Vol. 4, pages 6-51

O'Neill, *Emperor Jones*, Vol. 4, pages 357-382

Sheridan, *School for Scandal*, Vol. 4, pages 85-159

## MARK TWAIN

*continued*

## “Learning the River”

from *Life on the Mississippi*

Vol. 6, pages 50–98

SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 5f: Learning apart from teachers and books: the role of experience

EXPERIENCE, Vol. 2, pages 468–485, especially

Topic 6a: Experience as indispensable to sound judgment and prudence

KNOWLEDGE, Vol. 2, pages 880–920, especially

Topic 6b(2): Memory as knowledge

Topic 8b(4): The possession or pursuit of knowledge as a good or satisfaction: its relation to pleasure and pain; its contribution to happiness

MEMORY AND IMAGINATION, Vol. 3, pages 133–157, especially

Topic 2b: Recollection: factors influencing ease and adequacy of recall

Topic 2c: The association of ideas: controlled and free association; reminiscence and reverie

Topic 3: Remembering as an act of knowledge and as a source of knowledge

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, pages 1–67, especially Chaps. 21–24, pages 24–30, Bk. II, pages 68–126Montaigne, Vol. 25, *Of Three Commerces*, pages 395–398Locke, Vol. 35, *Concerning Human Understanding*, Bk. II, Chaps. IX–X, pages 138–143Sterne, Vol. 36, *Tristram Shandy*, Bk. II, Chap. 3, pages 236–238Goethe, Vol. 47, *Faust*, First Part, pages 11–114Melville, Vol. 48, *Moby Dick*, Chap. 24, pages 79–82James, W., Vol. 53, *Principles of Psychology*, Chap. XVI, pages 424–427RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Custom and Education*, Vol. 7, pages 18–19Conrad, *Youth*, Vol. 2, pages 210–236Defoe, *Robinson Crusoe*, Vol. 2, pages 5–121Emerson, *Self-Reliance*, Vol. 10, pages 525–545

Kipling, *Mowgli's Brothers*, Vol. 2, pages 126–141  
 Mill, J. S., "Childhood and Youth," Vol. 6, pages 5–47  
 Schopenhauer, *On Education*, Vol. 7, pages 197–203  
 Stevenson, *Lantern-Bearers*, Vol. 7, pages 112–121

## JOHN TYNDALL, 1820–1893

### "Michael Faraday"

from *Faraday as a Discoverer*

Vol. 8, pages 8–28

#### SUGGESTED READINGS IN THE *Syntopicon*

ELEMENT, Vol. 2, pages 400–412, especially

Topic 3: The theory of the elements in natural philosophy,  
 physics, and chemistry

EXPERIENCE, Vol. 2, pages 468–485, especially

Topic 5: The theory of experimentation in scientific method

INDUCTION, Vol. 2, pages 805–815, especially

Topic 5: The role of induction in the development of science:  
 the methods of experimental and enumerative  
 induction

MAN, Vol. 3, pages 1–41, especially

Topic 2: Man's knowledge of man

MECHANICS, Vol. 3, pages 80–112, especially

Topic 6*d*: Force: its kinds and its effects

PHYSICS, Vol. 3, pages 363–376, especially

Topic 4: The experimental method in the study of nature

Topic 5: The utility of physics: the invention of machines;  
 the techniques of engineering; the mastery of nature

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Gilbert, Vol. 28, *On the Loadstone*, pages 1–121

Descartes, Vol. 31, *Discourse on Method*, Parts I–IV, pages 41–54

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
 pages 5–8, 11–14, Bk. I, pages 28–29, 37–38; Bk. III,  
 pages 371–372

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Sphinx*, Vol. 8, pages 2–4

Curie, *Discovery of Radium*, Vol. 8, pages 32–42

Darwin, *Autobiography*, Vol. 8, pages 47–93

## TYNDALL, "Michael Faraday"

*continued*

Einstein and Infeld, "Rise and Decline of Classical Physics,"

Vol. 8, pages 490–560

Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5,

pages 404–411

Faraday, *Chemical History of a Candle*, Vol. 8, pages 368–439

Galton, "Classification of Human Ability," Vol. 8, pages 227–261

Helmholtz, *On the Conservation of Force*, Vol. 8, pages 451–484Lamb, *Sanity of True Genius*, Vol. 5, pages 303–310Poincaré, *Mathematical Creation*, Vol. 9, pages 294–304Woolf, *Art of Biography*, Vol. 6, pages 186–192

For Faraday's *Experimental Researches in Electricity* in *Great Books of the Western World*, see Vol. 45, pages 261–866

## VOLTAIRE, 1694–1778

*Micromégas*

Vol. 2, pages 241–256

SUGGESTED READINGS IN THE *Syntopicon*

ASTRONOMY, Vol. 2, pages 87–111, especially

Topic 5: Astronomy and cosmology: the theory of the world or universe as reflecting astronomical conceptions

Topic 9: The particular heavenly bodies

MAN, Vol. 3, pages 1–41, especially

Topic 10c: Man as an integral part of the universe: his station in the cosmos

Topic 10d: The finiteness and insufficiency of man: his sense of being dependent and ordered to something beyond himself

Topic 12: Man as an object of laughter and ridicule: comedy and satire

MATHEMATICS, Vol. 3, pages 42–62, especially

Topic 2: The objects of mathematics: number, figure, extension, relation, order

REASONING, Vol. 3, pages 546–568, especially

Topic 3c: Lack of truth in reasoning: sophistical arguments; material fallacies

SOUL, Vol. 3, pages 791–810, especially

Topic 1: Conceptions of soul

Topic 2c: The kinds of soul and the modes of life: vegetative, sensitive, and rational souls and their special powers

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Meno*, pages 180–183; *Republic*, Bk. VI, page 387;  
*Philebus*, page 633

Nicomachus, Vol. 11, *Introduction to Arithmetic*, Bk. I,  
pages 812–814

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
Definitions–Laws, pages 5–24; Bk. III, pages 269–372

Swift, Vol. 36, *Gulliver's Travels*, Part I, Chaps. I–VIII, pages 3–38

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Boeke, *Cosmic View*, Vol. 8, pages 600–644

Campbell, *Measurement*, Vol. 9, pages 204–221

Clifford, *Postulates of the Science of Space*, Vol. 9, pages 243–259

Eddington, *Running-Down of the Universe*, Vol. 8, pages 565–580

Epicurus, *Letter to Herodotus*, Vol. 10, pages 216–229

Galileo, *Starry Messenger*, Vol. 8, pages 330–355

Poincaré, *Space*, Vol. 9, pages 265–293

Singer, *Spinoza of Market Street*, Vol. 3, pages 466–480

Whitehead, “On Mathematical Method,” Vol. 9, pages 51–67

## “English Men and Ideas”

from *Letters on the English*

Vol. 7, pages 332–378

“On the Parliament,” pages 332–334

“On the Government,” pages 334–338

“On Trade,” pages 338–339

SUGGESTED READINGS IN THE *Syntopicon*

LIBERTY, Vol. 2, pages 991–1012, especially

Topic 1h: Civil liberty under diverse forms of government

Topic 2: The issues of civil liberty

MONARCHY, Vol. 3, pages 204–224, especially

Topic 1b: Modifications of absolute monarchy;  
other embodiments of the monarchical principle

STATE, Vol. 3, pages 826–865, especially

Topic 5: The social structure or stratification of the state

Topic 9a: Commerce and trade between states: commercial  
rivalries and trade agreements; free trade and tariffs

## VOLTAIRE, "English Men and Ideas"

*continued*

WAR AND PEACE, Vol. 3, pages 1010-1037, especially

Topic 2: The kinds of war

WEALTH, Vol. 3, pages 1038-1070, especially

Topic 4: The exchange of wealth or the circulation  
of commodities: the processes of commerce or tradeRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Milton, Vol. 32, *Areopagitica*, pages 384-388Locke, Vol. 35, *Letter Concerning Toleration*, pages 1-22;*Concerning Civil Government*, Chap. V, pages 30-36;

Chap. VII, pages 44-46; Chaps. XII-XIV, pages 59-64;

Chap. XIX, pages 74-81

Smith, Vol. 39, *Wealth of Nations*, Bk. IV, Chap. I, pages 182-192;Chaps. II-III, pages 197-204; Chap. III, 209-213, Chap. VII,  
pages 256-266*Constitution of the United States of America*, Vol. 43, pages 11-20Mill, J. S., Vol. 43, *Representative Government*, Chap. 3,  
pages 341-350RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Seditions and Troubles*, Vol. 7, pages 12-17, *Of Custom  
and Education*, pages 18-19Carlyle, *Hero as King*, Vol. 6, pages 110-145Great Documents, *English Bill of Rights*, Vol. 6, pages 409-411;*Declaration of Independence*, pages 418-421Hume, *Of Refinement in the Arts*, Vol. 7, pages 52-61; *Of Money*,  
pages 62-71; *Of the Balance of Trade*, pages 72-84; *Of Taxes*,  
pages 85-88Jefferson, *First Inaugural Address*, Vol. 6, pages 518-521Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737-746

## "English Men and Ideas" (continued)

"On Inoculation," Vol. 7, pages 339-343

SUGGESTED READINGS IN THE *Syntopicon*

MEDICINE, Vol. 3, pages 113-132, especially

Topic 3d: The factors in prevention and therapy

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Hippocrates, Vol. 10, *Regimen in Acute Diseases*, pages 26-44



RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Ibsen, *Enemy of the People*, Vol. 4, pages 164–246  
 Molière, *Doctor in Spite of Himself*, Vol. 4, pages 52–81  
 Swift, *Modest Proposal*, Vol. 7, pages 42–49

## “English Men and Ideas” (continued)

- “On the Lord Bacon,” Vol. 7, pages 343–346  
 “On Mr. Locke,” Vol. 7, pages 346–351  
 “On Descartes and Sir Isaac Newton,” Vol. 7, pages 352–356

SUGGESTED READINGS IN THE *Syntopicon*

- MECHANICS, Vol. 3, pages 80–112, especially  
 Topic 4c: The mechanistic account of the phenomena of life  
 PHILOSOPHY, Vol. 3, pages 342–362, especially  
 Topic 3d: The methodological reformation of philosophy  
 SOUL, Vol. 3, pages 791–810, especially  
 Topic 1: Conceptions of soul

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Bacon, Vol. 30, *Novum Organum*, pages 105–195  
 Descartes, Vol. 31, *Discourse on Method*, pages 41–67;  
     *Meditation II*, pages 77–81; *Meditation VI*, pages 98–100  
 Locke, Vol. 35, *Concerning Human Understanding*, Bk. II,  
     Chaps. X–XI, pages 141–147; Chap. XXIII, pages 205–212;  
     Chap. XXVII, pages 220–228; Bk. IV, Chap. XII,  
     pages 358–363

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Bacon, *Sphinx*, Vol. 8, pages 2–4  
 Bernard, *Experimental Considerations Common to Living Things  
 and Inorganic Bodies*, Vol. 8, pages 266–290  
 Campanella, “Arguments for and against Galileo,” Vol. 8,  
 pages 359–364

## “English Men and Ideas” (continued)

- “On Attraction,” Vol. 7, pages 356–363  
 “On Sir Isaac Newton’s Optics,” Vol. 7, pages 363–366

## VOLTAIRE, "English Men and Ideas" *continued*

"On Infinities in Geometry, and Sir Isaac Newton's Chronology,"  
Vol. 7, pages 366–371

### SUGGESTED READINGS IN THE *Syntopicon*

MECHANICS, Vol. 3, pages 80–112, especially

Topic 3d: Calculus: the measurement of irregular areas  
and variable motions

Topic 6: Basic concepts of mechanics

SCIENCE, Vol. 3, pages 682–705, especially

Topic 1b(1): The utility of science: the applications  
of experimental knowledge in the mastery  
of nature; machinery and inventions

Topic 5: Scientific method

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Descartes, Vol. 31, *Geometry*, pages 295–353

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,

Bk. I, Sect. I, pages 25–32, Sects. XI–XIII, pages 130–152;

Bk. II, Sect. II, pages 168–170; Bk. III, pages 276–283,  
291–294; *Optics*, Bks. I–II, pages 379–506

Huygens, Vol. 34, *Treatise on Light*, Chaps. I–III, pages 533–575

Berkeley, Vol. 35, *Principles of Human Knowledge*, Sects. 123–132,  
pages 437–439

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Boeke, *Cosmic View*, Vol. 8, pages 600–644

Clifford, *Postulates of the Science of Space*, Vol. 9, pages 243–259

Eddington, *Running-Down of the Universe*, Vol. 8, pages 565–580

Einstein and Infeld, "Rise and Decline of Classical Physics,"  
Vol. 8, pages 490–560

Faraday, *Chemical History of a Candle*, Vol. 8, pages 368–439

Poincaré, *Space*, Vol. 9, pages 265–293

## "English Men and Ideas" (continued)

"On the Regard That Ought to be Shown to Men of Letters,"  
Vol. 7, pages 371–374

"On the Royal Society and Other Academies," Vol. 7, pages 374–  
378

SUGGESTED READINGS IN THE *Syntopicon*

HONOR, Vol. 2, pages 728–748, especially

Topic 3a: The reaction of the community to its good or great men

Topic 4b: The scale of honor in the organization of the state: the just distribution of honors

SCIENCE, Vol. 3, pages 682–705, especially

Topic 6b: The place of science in society: the social conditions favorable to the advancement of science

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristotle, Vol. 9, *Politics*, Bk. III, Chap. 13, pages 481–483Montaigne, Vol. 25, *Of Recompenses of Honor*, pages 181–183Bacon, Vol. 30, *Advancement of Learning*, Bk. II, pages 29–32RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Arnold, *Sweetness and Light*, Vol. 5, pages 42–61Bacon, *Of Honor*, Vol. 8, pages 2–4

Campanella, “Arguments for and against Galileo,” Vol. 8, pages 359–364

De Quincey, *Literature of Knowledge and Literature of Power*, Vol. 5, pages 358–361Emerson *Thorau*, Vol. 6, pages 150–165Franklin, *Proposal for Promoting Useful Knowledge among the British Plantations in America*, Vol. 6, pages 533–535Lamb, *Sanity of True Genius*, Vol. 5, pages 308–310Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

Tyndall, “Michael Faraday,” Vol. 8, pages 8–28

Whitman, *Preface to Leaves of Grass*, Vol. 5, pages 247–259

## “The Philosophy of Common Sense”

from *Philosophical Dictionary*

Vol. 10, pages 453–474

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 12: The history of the arts: progress in art as measuring stages of civilization

ASTRONOMY, Vol. 2, pages 87–111, especially

Topic 11: The influence of the stars and planets upon the character and actions of men

**VOLTAIRE, "The Philosophy of Common Sense"**  
*continued*

**DEMOCRACY**, Vol. 2, pages 303–322, especially

Topic 3c: Comparison of democracy, aristocracy, and monarchy with respect to efficiency

**DESIRE**, Vol. 2, pages 323–344, especially

Topic 2c: Desire as a cause of action: motivation or purpose; voluntariness

**LAW**, Vol. 2, pages 962–990, especially

Topic 4c: The relation of natural law to natural rights and natural justice

Topic 5e: The mutability or variability of positive law: the maintenance or change of laws

**LOVE**, Vol. 2, pages 1051–1082, especially

Topic 2b: Friendly, tender, or altruistic love: fraternal love

Topic 2b(2): Self-love in relation to the love of others

**POETRY**, Vol. 3, pages 400–419, especially

Topic 5a: The aim of poetry to instruct as well as to delight: the pretensions or deceptions of the poet as teacher

**STATE**, Vol. 3, pages 826–865, especially

Topic 3c: The condition of man in the state of nature and in the state of civil society: the state of war in relation to the state of nature

Topic 5c: The classes or sub-groups arising from the division of labor or distinctions of birth: the social hierarchy

**TRUTH**, Vol. 3, pages 915–938, especially

Topic 3b(3): Truth in reasoning: the truth of premises in relation to the truth of conclusions; logical validity and truth about reality

**TYRANNY**, Vol. 3, pages 939–956, especially

Topic 3: The choice between tyranny or despotism and anarchy

**RELATED AUTHORS AND WORKS IN *Great Books of the Western World***

Plato, Vol. 7, *Republic*, Bks. II–III, pages 320–339; *Statesman*, pages 598–604

Aristotle, Vol. 9, *Nicomachean Ethics*, Bks. VIII–IX, pages 406–428

Hobbes, Vol. 23, *Leviathan*, Part II, Chap. 19, pages 104–109

Locke, Vol. 35, *Concerning Civil Government*, Chaps. V–IX, pages 30–54

Rousseau, Vol. 38, *Discourse on the Origin of Inequality*,

First Part, pages 338–340, 342–345

Kant, Vol. 42, *Critique of Pure Reason*, pages 211–218

Mill, J. S., Vol. 43, *Representative Government*, Chap. 4, pages 350–355

Marx, Vol. 50, *Capital*, Part IV, Chap. XIV, pages 164–180

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Discourse*, Vol. 5, pages 95–96; *Of Friendship*, Vol. 10, pages 353–358; *Of Truth*, pages 346–347

Cicero, *On Friendship*, Vol. 10, pages 286–316

Clifford, *Ethics of Belief*, Vol. 10, pages 16–36

Emerson, *Nature*, Vol. 10, pages 512–524

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5–13

Guizot, “Civilization,” Vol. 6, pages 302–317

Mill, J. S., *Nature*, Vol. 10, pages 477–508

Sainte-Beuve, *Montaigne*, Vol. 5, pages 76–89

Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

## GEORGE WASHINGTON, 1732–1799

### *Circular Letter to the Governors of All the States on Disbanding the Army*

Vol. 6, pages 474–483

SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 2, pages 303–322, especially

Topic 7c: The challenge of war and peace: the citizen army

GOVERNMENT, Vol. 2, pages 637–664, especially

Topic 5d: Confederation and federal union: the division of jurisdiction between state and federal governments

WAR AND PEACE, Vol. 3, pages 1010–1037, especially

Topic 6b: Liberty, justice, honor, peace as ends of war

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Laws*, Bk. VIII, pages 732–735

Shakespeare, Vol. 27, *King Lear*, Act II, pages 254–262

Locke, Vol. 35, *Concerning Civil Government*, Chap. XVI, pages 65–70; Chap. XIX, pages 76–81

Kant, Vol. 42, *Science of Right*, Second Part, pages 452–458

*Articles of Confederation*, Vol. 43, pages 5–9

Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 31–34, pages 103–111

## WASHINGTON, *Circular Letter* *continued*

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, "United States in 1800," Vol. 6, pages 322–359  
 Bacon, *Of Seditions and Troubles*, Vol. 7, pages 12–17  
 Carlyle, *Hero as King*, Vol. 6, pages 110–145  
 Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171  
 Jefferson, "Biographical Sketches," Vol. 6, pages 522–528  
 Lincoln, *Second Inaugural Address*, Vol. 6, pages 760–761; *Last Public Address*, pages 762–765  
 Paine, "Call to Patriots—December 23, 1776," Vol. 6, pages 461–468

## *Farewell Address* Vol. 6, pages 484–497

### SUGGESTED READINGS IN THE *Syntopicon*

- DEMOCRACY, Vol. 2, pages 303–322, especially  
     Topic 4c: The infirmities of democracy in practice  
     and the reforms or remedies for these defects  
 DUTY, Vol. 2, pages 358–375, especially  
     Topic 10: Political obligation: cares, functions, loyalties  
 GOVERNMENT, Vol. 2, pages 637–664, especially  
     Topic 5a: Foreign policy: the making of treaties; the conduct  
     of war and peace  
 STATE, Vol. 3, pages 826–865, especially  
     Topic 3c: Love and justice as the bond of men in states:  
     friendship and patriotism

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Republic*, Bk. IV, pages 346–356  
 Shakespeare, Vol. 26, *King Richard II*, pages 320–351  
 Swift, Vol. 36, *Gulliver's Travels*, Part I, pages 3–42  
 Montesquieu, Vol. 38, *Spirit of Laws*, Bk. XII, Chaps. 19–22,  
     pages 92–93  
 Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 49–50,  
     pages 159–162  
 Mill, J. S., Vol. 43, *Representative Government*, Chaps. 17–18,  
     pages 428–436

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, "United States in 1800," Vol. 6, pages 322–359  
 Bacon, *Of Great Place*, Vol. 7, pages 9–11; *Of Seditions  
 and Troubles*, pages 12–17

- Burke, *Letter to the Sheriffs of Bristol*, Vol. 7, pages 237-271  
 Calhoun, "Concurrent Majority," Vol. 7, pages 276-290  
 Carlyle, *Hero as King*, Vol. 6, pages 110-145  
 Emerson, *Self-Reliance*, Vol. 10, pages 525-545  
 Jefferson, "Virginia Constitution," Vol. 6, pages 502-517;  
     "Biographical Sketches," pages 522-528; *First Inaugural*  
     *Address*, pages 518-521  
 Lincoln, *First Inaugural Address*, Vol. 6, pages 747-755; *Last*  
     *Public Address*, pages 762-765  
 Rousseau, *Lasting Peace through the Federation of Europe*,  
     Vol. 7, pages 405-436  
 Tocqueville, "Observations on American Life and Government,"  
     Vol. 6, pages 564-690

## ALFRED NORTH WHITEHEAD, 1861-1947

"On Mathematical Method"  
 from *An Introduction to Mathematics*  
 Vol. 9, pages 51-67

### SUGGESTED READINGS IN THE *Syntopicon*

MATHEMATICS, Vol. 3, pages 42-62, especially

Topic 2a: The apprehension of mathematical objects:  
     by intuition, abstraction, imagination, construction;  
     the forms of time and space

Topic 3c: Analysis and synthesis: function and variable

Topic 3d: Symbols and formulae: the attainment of generality

Topic 4c: The use of proportions and equations

Topic 5: The applications of mathematics to physical  
     phenomena: the utility of mathematics

MECHANICS, Vol. 3, pages 80-112, especially

Topic 3: The use of mathematics in mechanics: the dependence  
     of progress in mechanics on mathematical discovery

Topic 4a: Terrestrial and celestial mechanics: the mechanics  
     of finite bodies and of particles or atoms

Topic 6d(1): The relation of mass and force: the law  
     of universal gravitation

Topic 7e: Electricity: electrostatics and electrodynamics

## WHITEHEAD, "On Mathematical Method"

*continued*

PHYSICS, Vol. 3, pages 363–376, especially

Topic 1b: The relation of the philosophy of nature  
to mathematics: mathematical method  
and mathematical principles in natural philosophy

Topic 3: The role of mathematics in the natural sciences:  
observation and measurement in relation  
to mathematical formulations

QUANTITY, Vol. 3, pages 527–545, especially

Topic 5c: The quantity of motion: momentum, velocity,  
acceleration

Topic 5d: Mass: its relation to weight

Topic 5e: Force: its measure and the measure of its effect

UNIVERSAL AND PARTICULAR, Vol. 3, pages 957–974,  
especially

Topic 4c: The abstraction of universal concepts  
from the particulars of sense

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Parmenides*, pages 486–511

Archimedes, Vol. 11, *On Floating Bodies*, pages 538–560

Plutarch, Vol. 14, *Marcellus*, pages 252–255

Galileo, Vol. 28, *Dialogues Concerning the Two New Sciences*,  
Third Day, pages 197–237

Descartes, Vol. 31, *Geometry*, Second Book, pages 322–331

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
Bk. I, Sects. XI–XIII, pages 130–152, Bk. III, pages 276–282

Swift, Vol. 36, *Gulliver's Travels*, Part III, pages 91–131

Kant, Vol. 42, *Critique of Pure Reason*, Introduction, pages 15–20;  
pages 29–33; pages 211–217

Faraday, Vol. 45, *Experimental Researches in Electricity*,  
pages 298–301, 850–855

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bernard, *Experimental Considerations Common to Living Things  
and Inorganic Bodies*, Vol. 8, pages 266–290

Campbell, *Numerical Laws and the Use of Mathematics  
in Science*, Vol. 9, pages 222–238

Einstein and Infeld, "Rise and Decline of Classical Physics,"  
Vol. 8, pages 490–560

Euler, *Seven Bridges of Königsberg*, Vol. 9, pages 193–201

Forsyth, *Mathematics, in Life and Thought*, Vol. 9, pages 26–46



Hogben, *Mathematics, the Mirror of Civilization*, Vol. 9,  
pages 3-23

Poincaré, *Mathematical Creation*, Vol. 9, pages 294-304

Russell, *Study of Mathematics*, Vol. 9, pages 84-94; *Mathematics  
and the Metaphysicians*, pages 95-110

## *On the Nature of a Calculus*

Vol. 9, pages 68-78

### SUGGESTED READINGS IN THE *Syntopicon*

MATHEMATICS, Vol. 3, pages 42-62, especially

Topic 1d: The ideal of a universal mathesis: the unification  
of arithmetic and geometry

Topic 3d: Symbols and formulae: the attainment of generality

Topic 4: Mathematical techniques

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Descartes, Vol. 31, *Geometry*, pages 295-353

Newton, Vol. 34, *Mathematical Principles of Natural Philosophy*,  
Bk. I, Sect. I, pages 25-32; Bk. II, Sect. II, pages 168-170

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Campbell, *Numerical Laws and the Use of Mathematics  
in Science*, Vol. 9, pages 222-238

Dantzig, *Fingerprints*, Vol. 9, pages 165-177; *Empty Column*,  
pages 178-189

Russell, *Mathematics and the Metaphysicians*, Vol. 9, pages 95-110

## WALT WHITMAN, 1819-1892

### *Preface to Leaves of Grass*

Vol. 5, pages 247-259

### SUGGESTED READINGS IN THE *Syntopicon*

NATURE, Vol. 3, pages 225-250, especially

Topic 2a: Nature and art: the imitation of nature; co-operation  
with nature

POETRY, Vol. 3, pages 400-419, especially

Topic 3: The inspiration or genius of the poet: the influence  
of the poetic tradition

Topic 5b: Poetry contrasted with history and philosophy;  
the dispraise and defense of the poet

WHITMAN, *Preface to Leaves of Grass*  
continued

Topic 8b: Critical standards and artistic rules with respect to the language of poetry: the distinction between prose and verse; the measure of excellence in style

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

- Plato, Vol. 7, *Republic*, Bks. II–III, pages 320–334  
 Aristotle, Vol. 9, *On Poetics*, pages 681–699  
 Cervantes, Vol. 29, *Don Quixote*, Preface, pages xi–xiii; Second Part, Chap. 16, pages 251–252  
 Bacon, Vol. 30, *Advancement of Learning*, Second Book, pages 32–39  
 Fielding, Vol. 37, *Tom Jones*, Bk. II, Chap. 1, pages 19–20; Bk. V, Chap. 1, pages 73–75; Bk. VIII, Chap. 1, pages 152–155, Bk. IX, Chap. 1, pages 189–191; Bk. XII, Chap. 1, pages 246–247; Bk. XIII, Chap. 1, pages 273–274  
 Kant, Vol. 42, *Critique of Judgement*, First Part, Sect. I, pages 521–528  
 Goethe, Vol. 47, *Faust*, Prelude on the Stage, pages 2–6  
 James, W., Vol. 53, *Principles of Psychology*, Chap. XXII, pages 686–689

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

- Adams, "United States in 1800," Vol. 6, pages 322–359  
 Arnold, *Study of Poetry*, Vol. 5, pages 19–41; *Sweetness and Light*, pages 42–61  
 Bacon, *Of Death*, Vol. 10, pages 319–349  
 Crèvecoeur, "Making of Americans," Vol. 6, pages 546–559  
 Eliot, T. S., *Tradition and the Individual Talent*, Vol. 5, pages 404–411  
 Lamb, *Sanity of True Genius*, Vol. 5, pages 308–310  
 Schiller, *On Simple and Sentimental Poetry*, Vol. 5, pages 155–211  
 Shelley, *Defence of Poetry*, Vol. 5, pages 216–242  
 Tocqueville, "Observations on American Life and Government," Vol. 6, pages 564–690

*Death of Abraham Lincoln*

Vol. 6, pages 174–183

SUGGESTED READINGS IN THE *Syntopicon*

DEMOCRACY, Vol. 2, pages 303–322, especially  
 Topic 4: The praise of democracy: the ideal state

HISTORY, Vol. 2, pages 711-727, especially

Topic 4a(4): The role of the individual in history: the great man, hero, or leader

HONOR, Vol. 2, pages 728-748, especially

Topic 5d: The estimation of the role of the hero in history

LIFE AND DEATH, Vol. 2, pages 1013-1034, especially

Topic 7: The causes and occurrence of death: the transition from life to death

WAR AND PEACE, Vol. 3, pages 1010-1037, especially

Topic 4b: The factors responsible for civil strife

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plato, Vol. 7, *Phaedo*, pages 250-251

Plutarch, Vol. 14, *Caesar*, pages 577-604

Shakespeare, Vol. 27, *King Lear*, pages 244-283; *Antony and Cleopatra*, pages 311-350; *Coriolanus*, pages 351-392

Hamilton, Madison, Jay, Vol. 43, *Federalist*, Nos. 9-10, pages 47-53

Tolstoy, Vol. 51, *War and Peace*, Second Epilogue, pages 675-696

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Seditions and Troubles*, Vol. 7, pages 12-17; *Of Death*, Vol. 10, pages 348-349

Browne, "Immortality," Vol. 10, pages 575-580

Carlyle, *Hero as King*, Vol. 6, pages 110-145

Cicero, *On Old Age*, Vol. 10, pages 317-343

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168-171

Lincoln, *Address at Cooper Institute*, Vol. 6, pages 737-746;

*First Inaugural Address*, pages 747-755; *Letter to Horace*

*Greeley*, pages 756-757; *Meditation on the Divine Will*,

page 758; *Gettysburg Address*, page 759; *Second Inaugural*

*Address*, pages 760-761, *Last Public Address*, pages 762-765

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274-298

Thoreau, *Plea for Captain John Brown*, Vol. 6, pages 714-732

Tolstoy, *Death of Ivan Ilyich*, Vol. 3, pages 646-699

Woolf, *Art of Biography*, Vol. 6, pages 186-192

## OSCAR WILDE, 1854-1900

*The Happy Prince*

Vol. 2, pages 261-268

SUGGESTED READINGS IN THE *Syntopicon*

LOVE, Vol. 2, pages 1051-1082, especially

Topic 3d: The heroism of friendship and the sacrifices of love

Topic 5b(1): The precepts of charity: the law of love

WEALTH, Vol. 3, pages 1038-1070, especially

Topic 10e(1): Almsgiving to the needy and the impoverished

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Homer, Vol. 4, *Iliad*, Bks. XXIII-XXIV, pages 161-179Sophocles, Vol. 5, *Antigone*, pages 131-142Euripides, Vol. 5, *Alcestis*, pages 237-247Augustine, Vol. 18, *Confessions*, Bk. IX, pages 61-71Aquinas, Vol. 20, *Summa Theologica*, Part II-II, Q 23,  
pages 482-489Chaucer, Vol. 22, *Canterbury Tales*, Tale of Melibeus,  
pages 426-432Montaigne, Vol. 25, *Of Three Good Women*, pages 358-362Milton, Vol. 32, *Paradise Lost*, Bk. III, pages 135-151Pascal, Vol. 33, *Pensées*, Sect. X, pages 294-295RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bacon, *Of Love*, Vol. 10, pages 351-352; *Of Friendship*,  
pages 353-358Balzac, *Passion in the Desert*, Vol. 3, pages 436-447Bunin, *Gentleman from San Francisco*, Vol. 3, pages 102-123Chekhov, *Darling*, Vol. 3, pages 452-462Dinesen, *Sorrow-Acre*, Vol. 3, pages 615-641Flaubert, *Legend of St. Julian the Hospitaller*, Vol. 3,  
pages 371-392Gogol, *Overcoat*, Vol. 2, pages 452-478Kipling, *Mowgli's Brothers*, Vol. 2, pages 126-141Lamb, *Dream Children*, Vol. 5, pages 304-307Lawrence, *Rocking-Horse Winner*, Vol. 3, pages 512-525Tolstoy, *Three Hermits*, Vol. 3, pages 700-706; *What Men Live By*,  
pages 707-727

## FRIEDRICH WÖHLER, 1800–1882

*On the Artificial Production of Urea*

Vol. 8, pages 312–314

SUGGESTED READINGS IN THE *Syntopicon*

ANIMAL, Vol. 2, pages 19–49, especially

Topic 1a: Characteristics of animal life: the animal soul

Topic 1e: The conception of the animal as a machine  
or automaton

ELEMENT, Vol. 2, pages 400–412, especially

Topic 3c: The mutability of the elements: their transmutation

Topic 3d: Combinations of the elements: compounds  
and mixtures

LIFE AND DEATH, Vol. 2, pages 1013–1034, especially

Topic 1: The nature and cause of life: the soul as the principle  
of life in organic bodiesTopic 2: Continuity or discontinuity between living  
and non-living things: comparison of vital powers  
and activities with the potentialities and motions  
of inert bodies

MECHANICS, Vol. 3, pages 80–112, especially

Topic 4b: The explanation of qualities and qualitative change  
in terms of quantity and motion

Topic 4c: The mechanistic account of the phenomena of life

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*Aristotle, Vol. 8, *On the Soul*, Bk. II, pages 642–644Lucretius, Vol. 12, *On the Nature of Things*, Bk. III, pages 31–41Descartes, Vol. 31, *Discourse on Method*, Part V, pages 56–60Lavoisier, Vol. 45, *Elements of Chemistry*, First Part, Chaps.  
V–XVII, pages 22–52; Third Part, Chaps. VIII–IX, pages  
117–128RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Bernard, *Experimental Considerations Common to Living Things  
and Inorganic Bodies*, Vol. 8, pages 266–290Curie, *Discovery of Radium*, Vol. 8, pages 32–42Faraday, *Chemical History of a Candle*, Vol. 8, pages 368–439

Mendeleev, “Genesis of a Law of Nature,” Vol. 8, pages 442–446

## VIRGINIA WOOLF, 1882–1941

*How Should One Read a Book?*

Vol. 5, pages 5–14

SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 7a: Art as a source of pleasure or delight

Topic 7b: The judgment of excellence in art

BEAUTY, Vol. 2, pages 112–125, especially

Topic 5: Judgments of beauty: the objective and the subjective  
in aesthetic judgments or judgments of taste

MIND, Vol. 3, pages 171–203, especially

Topic 1e(2): The relation of judgment to pleasure  
and displeasure: its application in the realm  
of art; aesthetic finalityRELATED AUTHORS AND WORKS IN *Great Books of the Western World*Plato, Vol. 7, *Phaedrus*, pages 130–141; *Republic*, Bks. II–III,  
pages 320–334Rabelais, Vol. 24, *Gargantua and Pantagruel*, Bk. I, Author's  
Prologue, pages 1–3Cervantes, Vol. 29, *Don Quixote*, First Part, Chap. 32, pages  
117–120; Chaps. 47–50, pages 184–192Pascal, Vol. 33, *Pensées*, Sect. I, page 176; Sect. VI, page 238Fielding, Vol. 37, *Tom Jones*, Bk. V, Chap. 1, pages 73–75; Bk. X,  
Chap. 1, pages 204–205; Bk. XI, Chap. 1, pages 223–225Kant, Vol. 42, *Critique of Judgement*, Introduction–First Part,  
pages 463–549RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*Arnold, *Study of Poetry*, Vol. 5, pages 19–41Bacon, *Of Beauty*, Vol. 5, page 94Eliot, T. S., *Dante*, Vol. 5, pages 371–403; *Tradition  
and the Individual Talent*, pages 404–411Hazlitt, *My First Acquaintance with Poets*, Vol. 5, pages 264–279Hume, *Of the Standard of Taste*, Vol. 5, pages 103–119;*Of the Study of History*, Vol. 7, pages 89–92Johnson, *Preface to Shakespeare*, Vol. 5, pages 316–353Lucian, *Way to Write History*, Vol. 6, pages 387–406Schopenhauer, *On the Comparative Place of Interest and Beauty  
in Works of Art*, Vol. 5, pages 143–150, *On Education*,

Vol. 7, pages 197–203

Shelley, *Defence of Poetry*, Vol. 5, pages 216–242

## *The Art of Biography*

Vol. 6, pages 186–192

### SUGGESTED READINGS IN THE *Syntopicon*

MEMORY AND IMAGINATION, Vol. 3, pages 133–157,  
especially

Topic 5a: The distinction between reproductive and creative  
imagination: the representative image  
and the imaginative construct

TRUTH, Vol. 3, pages 915–938, especially

Topic 4b: Truth in science and poetry: the truth of fact  
and the truth of fiction

### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Plutarch, Vol. 14, *Lives of the Noble Grecians and Romans*

Montaigne, Vol. 25, Author to the Reader, page 1; *Of Books*,  
page, 199–200; *Of Repentance*, pages 388–389

Bacon, Vol. 30, *Advancement of Learning*, Second Book,  
pages 34–36

Fielding, Vol. 37, *Tom Jones*, Bk. II, Chap. 1, pages 19–20; Bk. VII,  
Chap. 1, pages 121–123; Bk. VIII, Chap. 1, pages 152–155

Boswell, Vol. 44, *Life of Samuel Johnson*, pages 2–4

### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Curie, *Discovery of Radium*, Vol. 8, pages 32–42

Darwin, *Autobiography*, Vol. 8, pages 47–93

De Quincey, *Literature of Knowledge and Literature of Power*,  
Vol. 5, pages 358–361

Emerson, *Thoreau*, Vol. 6, pages 150–165

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168–171

Hazlitt, *On Swift*, Vol. 5, pages 280–283

Jefferson, “Biographical Sketches,” Vol. 6, pages 522–528

Lucian, *Way to Write History*, Vol. 6, pages 387–406

Mill, J. S., “Childhood and Youth,” Vol. 6, pages 5–47

Tacitus, *Life of Gnaeus Julius Agricola*, Vol. 6, pages 274–298

Tyndall, “Michael Faraday,” Vol. 8, pages 8–28

Whitman, *Death of Abraham Lincoln*, Vol. 6, pages 174–183

Xenophon, “Character of Socrates,” Vol. 6, pages 223–226

## XENOPHON, c. 430–c. 355 B.C.

### “The March to the Sea”

from *The Persian Expedition*

Vol. 6, pages 196–222

#### SUGGESTED READINGS IN THE *Syntopicon*

ART, Vol. 2, pages 64–86, especially

Topic 9c: The arts of war

COURAGE, Vol. 2, pages 252–267, especially

Topic 7c: Courage in war

WAR AND PEACE, Vol. 3, pages 1010–1037, especially

Topic 5a: The moral consequences of war: its effects  
on the happiness and virtue of men  
and on the welfare of women and children

Topic 10b: Different types of soldiery: mercenaries, volunteers,  
conscripts, militia

#### RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Homer, Vol. 4, *Iliad*, Bk. XIII, pages 88–97

Herodotus, Vol. 6, *History*, Seventh–Eighth Books, pages 247–287

Thucydides, Vol. 6, *History of the Peloponnesian War*, Seventh  
Book, pages 538–563

Plutarch, Vol. 14, *Pericles*, pages 135–140, *Agesilaus*, pages  
480–499, *Artaxerxes*, pages 846–858

Shakespeare, Vol. 26, *King Henry V*, pages 532–567

Tolstoy, Vol. 51, *War and Peace*, Bks. 13–14, pages 563–613

Freud, Vol. 54, *Thoughts for the Times on War and Death*,  
pages 755–766

#### RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Bacon, *Of Adversity*, Vol. 10, page 350

Long, *Pou er u ithin U's*, Vol. 6, pages 246–261

Prescott, “Land of Montezuma,” Vol. 6, pages 231–243

### “The Character of Socrates”

from *Memorabilia*

Vol. 6, pages 223–226

#### SUGGESTED READINGS IN THE *Syntopicon*

EDUCATION, Vol. 2, pages 376–399, especially

Topic 4a: The possibility and limits of moral education:  
knowledge and virtue



Topic 5: The improvement of the mind by teaching  
and learning

LIFE AND DEATH, Vol. 2, pages 1013-1034, especially

Topic 8c: The contemplation and fear of death: the attitude  
of the hero, the philosopher, the martyr

RELATED AUTHORS AND WORKS IN *Great Books of the Western World*

Aristophanes, Vol. 5, *Clouds*, pages 488-506

Plato, Vol. 7, *Symposium*, pages 149-173; *Meno*, pages 174-190;  
*Apology*, pages 200-212; *Crito*, pages 213-219; *Phaedo*, pages  
220-251; *Gorgias*, pages 252-294, especially pages 291-292;  
*Republic*, Bk. VII, pages 358-401

Aristotle, Vol. 9, *Nicomachean Ethics*, Bk. II, Chaps. 1-6, pages  
348-352, Bk. III, Chaps. 6-9, pages 361-364; Bk. VI, Chap.  
12-Bk. VII, Chap. 5, pages 393-399

Plutarch, Vol. 14, *Alcibiades*, pages 155-174

Montaigne, Vol. 25, *Of the Education of Children*, pages 63-75;  
*Apology for Raimond de Sebonde*, pages 238, 243-244

RELATED AUTHORS AND WORKS IN *Gateway to the Great Books*

Emerson, *Montaigne; or, the Skeptic*, Vol. 10, pages 546-562

Epictetus, *Enchiridion*, Vol. 10, pages 236-254

Epicurus, *Letter to Menocceus*, Vol. 10, pages 230-233

Erskine, *Moral Obligation to Be Intelligent*, Vol. 10, pages 5-13

Hawthorne, *Sketch of Abraham Lincoln*, Vol. 6, pages 168-171

Hazlitt, *Of Persons One Would Wish to Have Seen*, Vol. 5,  
pages 284-295

Plutarch, *Contentment*, Vol. 10, pages 264-281

Thoreau, *Civil Disobedience*, Vol. 6, pages 695-713

Woolf, *Art of Biography*, Vol. 6, pages 186-192

# Appendix I

## A Plan of Graded Reading

It has been pointed out in the Introduction that the selections included in *Gateway to the Great Books* can serve younger as well as less experienced readers as an induction into the reading of the great books, because the works included in this set are much shorter than those included in *Great Books of the Western World* and are in other respects easier to read.

This does not mean, however, that it is necessary or even desirable to read entirely through the selections in *Gateway to the Great Books* before beginning to read some of the works included in *Great Books of the Western World*. The selections in *Gateway to the Great Books* are all worth reading in and for themselves, but they have additional value as a means of entry into the world of the great books, the great ideas, and the great conversation.

To guide younger or less experienced readers in a progressive course of readings which involves selections from both *Gateway to the Great Books* and *Great Books of the Western World*, the editors have prepared a plan of graded reading, set forth below. It is divided into four parts. Each of these parts consists of two lists: first, A, a list of selections from the Gateway set, and then, B, a list of selections from the Great Books set. The selections from the Gateway set are listed in the order in which they appear in the volumes of that set. The selections from the Great Books set are ordered in the same way by volumes.

The four parts of the plan of graded reading correspond to four levels of reading ability.

Part I recommends materials suitable for 7th- and 8th-grade readers

(that is, for twelve- to fourteen-year-olds approximately), and for readers whose limited experience places them on this level of ability, whatever their chronological age. It will be seen that the list of selections from the Gateway set is much longer than the list of readings in the Great Books set. Though short, the latter is important; the reader who hopes to read extensively in the Great Books should start on them as soon as possible. The selections from the Gateway set which are here recommended consist mainly of stories, biographies, autobiographies, and short historical accounts. The list, however, does include at least one selection from each volume in the Gateway set.

Part II lists readings in the Gateway set and in the Great Books set for 9th- and 10th-grade readers. Here the selections from Great Books increase in number, and here we have the longest list of readings in the Gateway set. Though there are still many stories and plays in this list of Gateway readings, the number of nonfiction readings, especially biographical and historical writings, here increases.

In the list of suggested readings in Great Books for 9th- and 10th-grade readers, the following item will be noted: "Cervantes, *Don Quixote* (inspection)." What is intended by this can be explained as follows.

There are certain books of which some knowledge should be had early in one's reading career, but which probably cannot be read entire until one has attained a mature level of reading ability. *Don Quixote* is such a book. The 9th- and 10th-grade reader can read some of Cervantes' long, rambling novel. He can familiarize himself with Cervantes' style and with the general form and tone of the book. Indeed, he *may* read all of it. But it is not expected that he will choose to read all of it until he has attained junior-college reading ability. Thus *Don Quixote* appears in Part II with the notation "inspection," and it reappears in Part IV with no such notation.

The same approach applies to Apollonius' *Conics*, Pascal's *Pensées*, and Newton's *Mathematical Principles of Natural Philosophy*, in Part III, and to Aquinas' *Summa Theologica* and Marx's *Capital* in Part IV. In each case it is expected that the reader will gain some familiarity with the work at the indicated level. He should know what the book is like, what it tries to do, and how it does it. He can put off reading it all the way through until a later date.

The notation "inspection" in the various lists means, then, that the reader should do something like what he does when he "skims" a book. Skimming is an important kind of reading. The reader who skims a book holds it in his hand, hefts it, glances at the table of contents, perhaps reads the preface or introduction, runs quickly through the index, and spends some time reading the text more or less at random. In the process, he makes the acquaintance of the work. He has not read it thoroughly, of course. He does not know everything that is in it. But there are some seri-

ous mistakes that he cannot now make about it. Many grievous critical and other errors would be avoided if more readers—even very good ones—knew how to inspect a book intelligently.<sup>1</sup>

Part III lists readings, both in Gateway and in Great Books, for 11th- and 12th-grade readers. Here the A list and the B list are more nearly of the same length, though the Gateway list still predominates. At this level, the reader should have begun to make sizable inroads on the Great Books set. The selections from the Gateway set tend to be longer and somewhat more difficult. Here there are none from Volumes 2 and 4, and a mere scattering of stories from Volume 3. Most of the readings recommended here are taken from Volumes 5-10.

The reader who examines the Great Books list at this level will notice that several items appear on it for the second time. *The History of Herodotus*, for example, appears in Part I and reappears here.

The difference between the two listings is obvious. In the Part I list, it is suggested that the reader should be able to read Bks. I-II of *The History*; in Part III, it is suggested that the reader can, by now, read all of this work.

Similarly, selections from Thucydides' *History of the Peloponnesian War* are suggested in Part II, and the whole work is suggested in Part III. So, too, selections from Swift's *Gulliver's Travels* are suggested in Part I, and the whole in Part III. Many other works in the B lists are similarly treated.

Part IV lists selections for readers at the level of the first two years of college. It should be noted that the selections in the Gateway list are taken largely from Volumes 8 and 9 (Natural Science and Mathematics). It should also be noted that the Great Books list finally predominates, by a wide margin, over the Gateway list. At this level, the reader should be capable of reading major works in *Great Books of the Western World* with relative ease and facility.

The A lists in Parts I-IV all but exhaust the materials in the Gateway set. Nothing in the Gateway set is too difficult to be read with comprehension by college freshmen and sophomores or by readers of equivalent ability. But the B lists do not come anywhere near exhausting the materials in the Great Books set. By the time the reader has attained the level of ability corresponding to the difficulty of the selections in Part IV, he should be able to plan his own further reading or rereading of the works in *Great Books of the Western World*; or he may consult the Ten-Year Reading Plan which is described on pages 87-89 and is set forth on pages 112-131 of Volume I of the Great Books set.

Some young or inexperienced readers may at first be discouraged by what appears to be the formidable character of the lists which constitute

<sup>1</sup> The reader should note the difference between the inspection of a book and the first reading described on pp. 31-33.

this plan of graded reading. It is important to remind them, or their parents, that the general tendency in education is toward the reading of more and more difficult materials at younger and younger ages. Humanities courses have for some time been given in the freshman year at many colleges; these include a number of the works listed in Part IV. More recently, there has been a movement to upgrade the high school, to inject into its curriculum, both in the humanities and in the sciences, materials which were formerly considered appropriate only at the college level. In recent years, a cry has been raised against the paucity, even the vacuity, of high school curriculums. One response has been the development of the "junior great books movement" at the high school and even at the elementary school level.

The following plan of graded reading takes these tendencies into account. If it is not true now that a substantial number of the Gateway selections are required at the secondary-school level, it will probably be so within a decade. And there is no doubt that the reading of the great books is increasing both in college and after it. It may never happen that these books will be read by everybody. But it will become more and more widely recognized that a man is not educated unless he has read them.

## PART I

### Suggested Readings for the 7th and 8th Grades

#### A. *Gateway to the Great Books*

- VOLUME 2 DEFOE, *Robinson Crusoe*, pages 5-121  
 HEMINGWAY, *The Killers*, pages 169-177  
 HUCCO, "The Battle with the Cannon," pages 146-154  
 KIPLING, *Mowgli's Brothers*, pages 126-141  
 MAUPASSANT, *Two Friends*, pages 159-164  
 POE, *The Tell-Tale Heart*, pages 273-277; *The Masque of the Red Death*, pages 278-283  
 SCOTT, *The Two Drovers*, pages 182-205  
 SILVERSON, *The Strange Case of Dr. Jekyll and Mr. Hyde*, pages 288-341  
 TWIN, *The Man That Corrupted Hadleyburg*, pages 346-386  
 WILDE, *The Happy Prince*, pages 261-268
- VOLUME 3 CRANE, *The Open Boat*, pages 5-26  
 FLAUBERT, *The Legend of St. Julian the Hospitaller*, pages 371-392  
 LAWRENCE, *The Rocking-Horse Winner*, pages 512-525  
 MELVILLE, *Billy Budd*, pages 31-98

TOLSTOY, *The Three Hermits*, pages 700-706; *What Men Live By*, pages 707-727

VOLUME 4 MOLIÈRE, *The Doctor in Spite of Himself*, pages 52-81  
SHAW, *The Man of Destiny*, pages 300-338

VOLUME 5 HAZLITT, *Of Persons One Would Wish to Have Seen*, pages 284-295  
LAMB, *My First Play*, pages 300-303; *Dream Children, a Reverie*, pages 304-307  
WOOLI, *How Should One Read a Book?* pages 5-14

VOLUME 6 CRÈVECOEUR, "The Making of Americans," pages 546-559  
*Declaration of the Rights of Man and of the Citizen*, pages 412-414  
HAWTHORNE, *Sketch of Abraham Lincoln*, pages 168-171  
JEFFERSON, *Biographical Sketches*, pages 522-528  
LINCOLN, *Letter to Horace Greeley*, pages 756-757; *The Gettysburg Address*, page 759, *Second Inaugural Address*, pages 760-761; *Last Public Address*, pages 762-765  
PAINE, "A Call to Patriots—December 23, 1776," pages 461-468  
PLINY THE YOUNGER, "The Eruption of Vesuvius," pages 264-270  
PRESCOTT, "The Land of Montezuma," pages 231-243  
*The English Bill of Rights*, pages 409-411  
*The Virginia Declaration of Rights*, pages 415-417  
TWAINE, "Learning the River," pages 50-98  
WHITMAN, *Death of Abraham Lincoln*, pages 174-183  
XENOPHON, "The March to the Sea," pages 196-222

VOLUME 7 HUME, *Of the Study of History*, pages 89-92  
SILVENSON, *The Lantern-Bearers*, pages 112-121

VOLUME 8 BOEKE, *Cosmic View*, pages 600-644  
CURIE, *The Discovery of Radium*, pages 32-42  
FABRE, *The Sacred Beetle*, pages 105-119  
HALDANE, *On Being the Right Size*, pages 149-154  
TYNDALL, "Michael Faraday," pages 8-28

VOLUME 9 DANTZIG, *Fingerprints*, pages 165-177; *The Empty Column*, pages 178-189  
HOGBEN, *Mathematics, the Mirror of Civilization*, pages 3-23

KASNER AND NEWMAN, *New Names for Old*, pages 121-136;  
*Beyond the Googol*, pages 137-162

VOLUME 10 ERSKINE, *The Moral Obligation to Be Intelligent*, pages 5-13

## B. Great Books of the Western World

Bible, Genesis; Proverbs; Luke

HOMER, Vol. 4, *The Odyssey*, pages 183-322

HERODOTUS, Vol. 6, *History*, Bks. I-II, pages 1-88

PLATO, Vol. 7, *Meno*, pages 174-190; *Republic*, Bk. I, pages 295-310; Bks. VI-VII, pages 373-401

ARISTOTLE, Vol. 9, *Politics*, Bk. I, pages 445-455

EUCLID, Vol. 11, *Elements*, Bk. I, pages 1-29

VIRGIL, Vol. 13, *The Aeneid*, Bks. II-III, pages 124-166

SHAKESPEARE, Vol. 26, *The Taming of the Shrew*, pages 199-228; *Julius Caesar*, pages 568-596; Vol. 27, *The Tempest*, pages 524-548

SWIFT, Vol. 36, *Gulliver's Travels*, Parts I-II, pages 1-87

American State Papers, Vol. 43, pages 1-20

## PART II

### Suggested Readings for the 9th and 10th Grades

#### A. Gateway to the Great Books

VOLUME 2 ANDERSON, *I'm a Fool*, pages 511-520

ANONYMOUS, *Aucassin and Nicolette*, pages 523-551

BUTLER, "Customs and Opinions of the Erewhonians," pages 483-506

CONRAD, *Youth*, pages 210-236

DICKENS, "A Full and Faithful Report of the Memorable Trial of Bardell against Pickwick," pages 391-448

GOGOL, *The Overcoat*, pages 452-478

VOLTAIRE, *Micromégas*, pages 241-256

VOLUME 3 APULEIUS, "Cupid and Psyche," pages 197-212

BALZAC, *A Passion in the Desert*, pages 436-447

CHEKHOV, *The Darling*, pages 452-462

DOSTOEVSKY, *White Nights*, pages 276-319

ELIOT, G., *The Lifted Veil*, pages 157-193

GALSWORTHY, *The Apple-Tree*, pages 323-367

HAWTHORNE, *Rappaccini's Daughter*, pages 128-152  
 PUSIHKIN, *The Queen of Spades*, pages 484-507

- VOLUME 4 CHEKHOV, *The Cherry Orchard*, pages 249-294  
 IBSEN, *An Enemy of the People*, pages 164-246  
 O'NEILL, *The Emperor Jones*, pages 357-382  
 SHERIDAN, *The School for Scandal*, pages 85-159  
 SYNGE, *Riders to the Sea*, pages 342-352
- VOLUME 5 ARNOLD, *The Study of Poetry*, pages 19-41; *Sweetness and Light*, pages 42-61  
 BACON, *Of Beauty*, page 94; *Of Discourse*, pages 95-96; *Of Studies*, pages 97-98  
 DE QUINCEY, *Literature of Knowledge and Literature of Power*, pages 358-361, *On the Knocking at the Gate in Macbeth*, pages 362-366  
 HAZLITT, *My First Acquaintance with Poets*, pages 264-279  
 LAMB, *Sanity of True Genius*, pages 308-310  
 SAINTE-BEUVE, *What Is a Classic?*, pages 65-75  
 SCHOPENHAUER, *On Some Forms of Literature*, pages 137-142  
 WHITMAN, *Preface to Leaves of Grass*, pages 247-259
- VOLUME 6 ADAMS, "The United States in 1800," pages 322-359  
 CARLYLE, *The Hero as King*, pages 110-145  
*Charter of the United Nations*, pages 422-451  
 EMERSON, *Thoreau*, pages 150-165  
 FRANKLIN, *A Proposal for Promoting Useful Knowledge among the British Plantations in America*, pages 533-535; *Proposals Relating to the Education of Youth in Pennsylvania*, pages 536-542  
 JEFFERSON, "The Virginia Constitution," pages 502-517; *First Inaugural Address*, pages 518-521  
 LA BRUYÈRE, *Characters*, pages 102-105  
 LINCOLN, *Address at Cooper Institute*, pages 737-746; *First Inaugural Address*, pages 747-755; *Meditation on the Divine Will*, page 758  
 LONG, *The Power within Us*, pages 246-261  
 LUCIAN, *The Way to Write History*, pages 387-406  
 MILL, J. S., "Childhood and Youth," pages 5-47  
 TACITUS, *The Life of Gnaeus Julius Agricola*, pages 274-298  
 THOREAU, *A Plea for Captain John Brown*, pages 714-732  
*Universal Declaration of Human Rights*, pages 452-456  
 WASHINGTON, *Circular Letter to the Governors of All the States on Disbanding the Army*, pages 474-483; *Farewell Address*, pages 484-497



WOOLF, *The Art of Biography*, pages 186-192

XENOPHON, "The Character of Socrates," pages 223-226

**VOLUME 7** BACON, *Of Youth and Age*, pages 3-4; *Of Parents and Children*, pages 5-6; *Of Marriage and Single Life*, pages 7-8; *Of Great Place*, pages 9-11; *Of Seditions and Troubles*, pages 12-17; *Of Custom and Education*, pages 18-19; *Of Followers and Friends*, pages 20-21; *Of Usury*, pages 22-24; *Of Riches*, pages 25-27

BURKE, *Letter to the Sheriffs of Bristol*, pages 237-271

CLAUSEWITZ, *What Is War?*, pages 479-497

FARADAY, *Observations on Mental Education*, pages 208-232

JAMES, W., *The Energies of Men*, pages 157-170; *Great Men and Their Environment*, pages 171-194

PLUTARCH, *Of Bashfulness*, pages 97-109

SCHOPENHAUER, *On Education*, pages 197-203

SWIFT, *Resolutions When I Come to Be Old*, page 32; *An Essay on Modern Education*, pages 33-39; *A Meditation Upon a Broomstick*, pages 40-41; *A Modest Proposal*, pages 42-49

**VOLUME 8** BACON, *The Sphinx*, pages 2-4

CARSON, *The Sunless Sea*, pages 132-146

DARWIN, *Autobiography*, pages 47-93

EDDINGTON, *The Running-down of the Universe*, pages 565-580

EISELEY, "On Time," pages 123-129

FABRE, *A Laboratory of the Open Fields*, pages 97-104

FARADAY, *The Chemical History of a Candle*, pages 368-439

GALILEO, *The Starry Messenger*, pages 330-355

HUXLEY, *On a Piece of Chalk*, pages 205-222

JEANS, *Beginnings and Endings*, pages 585-596

**VOLUME 9** FORSYTH, *Mathematics, in Life and Thought*, pages 26-46

POINCARÉ, *Mathematical Creation*, pages 294-304

WHITEHEAD, "On Mathematical Method," pages 51-67

**VOLUME 10** BACON, *Of Truth*, pages 346-347; *Of Death*, pages 348-349; *Of Adversity*, page 350; *Of Love*, pages 351-352; *Of Friendship*, pages 353-358; *Of Anger*, pages 359-360

CICERO, *On Friendship*, pages 286-316; *On Old Age*, pages 317-343

EMERSON, *Self-Reliance*, pages 525-545

EPICETUS, *The Enchiridion*, pages 236-254

HAZLITT, *On the Feeling of Immortality in Youth*, pages 565–570

PATER, "The Art of Life," pages 258–261

## B. Great Books of the Western World

*Bible*, Psalms; Ecclesiastes; Matthew; Acts

HOMER, Vol. 4, *The Iliad*, pages 1–179

SOPHOCLES, Vol. 5, *Antigone*, pages 131–142

EURIPIDES, Vol. 5, *Alcestis*, pages 237–247

ARISTOPHANES, Vol. 5, *The Clouds*, pages 488–506

THUCYDIDES, Vol. 6, *The History of the Peloponnesian War*, Bks. I–II, pages 349–416; Bk. V, pages 482–508

PLATO, Vol. 7, *Apology*, pages 200–212; *Crito*, pages 213–219; *Phaedo*, pages 220–251

ARISTOTLE, Vol. 9, *Nicomachean Ethics*, Bk. I, pages 339–348

HIPPOCRATES, Vol. 10, *The Oath*, page xiii

EUCLID, Vol. 11, *Elements*, Bks. II–V, pages 30–98

ARCHIMEDES, Vol. 11, *The Sand-Reckoner*, pages 520–526

VIRGIL, Vol. 13, *The Aeneid*, pages 103–379

PLUTARCH, Vol. 14, *Theseus*, pages 1–15; *Themistocles*, pages 88–102; *Pericles*, pages 121–141, *Alexander*, pages 540–576

DANTE, Vol. 21, *The Divine Comedy*, Hell, pages 1–52

CHAUCER, Vol. 22, *The Canterbury Tales*, Prologue, pages 159–174

MONTAIGNE, Vol. 25, *To the Reader*, page ix; *Of Idleness*, pages 14–15; *Of the Education of Children*, pages 62–80; *Of Cannibals*, pages 91–98, *Of Democritus and Heraclitus*, pages 145–147; *Of the Inconstancy of Our Actions*, pages 159–162, *Of Giving the Lie*, pages 322–324, *Of Repentance*, pages 388–395; *Of Experience*, pages 516–543

SHAKESPEARE, Vol. 26, *The Merchant of Venice*, pages 406–433; Vol. 27, *Hamlet*, pages 29–72; *Macbeth*, pages 284–310

CERVANTES, Vol. 29, *Don Quixote* (inspection)

BACON, Vol. 30, *New Atlantis*, pages 199–214

MILTON, Vol. 32, *Paradise Lost*, pages 93–333

LOCKE, Vol. 35, *Concerning Civil Government*, pages 25–81

FIELDING, Vol. 37, *Tom Jones*

SMITH, Vol. 39, *The Wealth of Nations*, Introduction and Bk. I, pages 1–116

*The Federalist*, Vol. 43, Nos. 1–10, pages 29–53; No. 15, pages 62–66; No. 31, pages 103–105; No. 47, pages 153–156; No. 51, pages 162–165; Nos. 68–71, pages 205–216

MELVILLE, Vol. 48, *Moby Dick*

## PART III

## Suggested Readings for the 11th and 12th Grades

A. *Gateway to the Great Books*

- VOLUME 3 BUNIN, *The Gentleman from San Francisco*, pages 102-123  
 DINESEN, *Sorrow-Acre*, pages 615-641  
 FITZGERALD, *The Diamond as Big as the Ritz*, pages 397-431  
 JAMES, H., *The Pupil*, pages 530-568  
 MANN, *Mario and the Magician*, pages 573-610  
 SINGER, *The Spinoza of Market Street*, pages 466-480  
 TOLSTOY, *The Death of Ivan Ilyitch*, pages 646-699  
 TURGENEV, *First Love*, pages 217-271
- VOLUME 5 ELIOT, T. S., *Tradition and the Individual Talent*, pages 404-411  
 HAZLITT, *On Swift*, pages 280-283  
 HUME, *Of the Standard of Taste*, pages 103-119  
 SAINTE-BEUVE, *Montaigne*, pages 76-89  
 SCHOPENHAUFR, *On Style*, pages 124-136  
 SHELLEY, *A Defence of Poetry*, pages 216-242
- VOLUME 6 BURY, *Herodotus*, pages 364-383  
 GUIZOT, "Civilization," pages 302-317  
 THOREAU, *Civil Disobedience*, pages 695-713  
 TOCQUEVILLE, "Observations on American Life and Government," pages 564-690
- VOLUME 7 CALHOUN, "The Concurrent Majority," pages 276-290  
 HUMF, *Of Refinement in the Arts*, pages 52-61; *Of Money*, pages 62-71; *Of the Balance of Trade*, pages 72-84; *Of Taxes*, pages 85-88  
 JAMES, W., *On a Certain Blindness in Human Beings*, pages 141-156  
 MACAULAY, *Machiavelli*, pages 295-329  
 MALTHUS, "The Principle of Population," pages 502-530  
 ROUSSEAU, *A Lasting Peace through the Federation of Europe*, pages 405-436  
 RUSKIN, *An Idealist's Arraignment of the Age*, pages 126-136  
 VOLTAIRE, "English Men and Ideas," pages 332-378
- VOLUME 8 CAMPANELLA, "Arguments for and against Galileo," pages 359-364

EINSTEIN AND INFELD, "The Rise and Decline of Classical Physics," pages 490-560

GALTON, "The Classification of Human Ability," pages 227-261

HELMHOLTZ, *On the Conservation of Force*, pages 451-484

HUXLEY, *On the Relations of Man to the Lower Animals*, pages 160-204

LYELL, "Geological Evolution," pages 319-324

WOHLER, *On the Artificial Production of Urea*, pages 312-314

VOLUME 9 CAMPBELL, *Measurement*, pages 204-221; *Numerical Laws and the Use of Mathematics in Science*, pages 222-238

EULER, *The Seven Bridges of Königsberg*, pages 193-201

LAPLACE, "Probability," pages 325-338

POINCARÉ, *Chance*, pages 305-320

RUSSELL, *The Study of Mathematics*, pages 84-94

VOLUME 10 BROWNE, "Immortality," pages 575-580

CLIFFORD, *The Ethics of Belief*, pages 16-36

DEWEY, "The Process of Thought," pages 92-213

EMERSON, *Nature*, pages 512-524; *Montaigne; or, the Skeptic*, pages 546-562

EPICURUS, *Letter to Menoeceus*, pages 230-233

JAMES, W., *The Will to Believe*, pages 39-57, *The Sentiment of Rationality*, pages 58-87

MILL, J. S., *Nature*, pages 477-508

PLUTARCH, *Contentment*, pages 264-281

SANTAYANA, *Lúcretius*, pages 365-390, *Goethe's Faust*, pages 391-419

VOLTAIRE, "The Philosophy of Common Sense," pages 453-474

## B. Great Books of the Western World

*Bible*, Samuel I-II, Kings I-II; Job, Mark, John; Corinthians I

SOPHOCLES, Vol. 5, *Oedipus the King*, pages 99-113

EURIPIDES, Vol. 5, *Medea*, pages 212-224

HERODOTUS, Vol. 6, *The History*, pages 1-341

THUCYDIDES, Vol. 6, *The History of the Peloponnesian War*, pages 349-616

PLATO, Vol. 7, *Protagoras*, pages 38-64; *Symposium*, pages 149-173, *Republic*, pages 295-441

ARISTOTLE, Vol. 8, *Physics*, Bk. IV, pages 287-304; Vol. 9, *Nicomachean Ethics*, Bks. VIII-IX, pages 406-426

- HIPPOCRATES, Vol. 10, *On Ancient Medicine*, pages 1-9; *On  
Airs, Waters, and Places*, pages 9-19  
 APOLLONIUS, Vol. 11, *Conics* (inspection)  
 NICOMACHUS, Vol. 11, *Introduction to Arithmetic*, Bk. I, pages  
811-828  
 MARCUS AURELIUS, Vol. 12, *Meditations*, Bk. I, pages 253-256  
 PLUTARCH, Vol. 14, *Pompey*, pages 499-538; *Caesar*, pages  
577-604; *Cicero*, pages 704-723; *Antony*, pages 748-779  
 TACITUS, Vol. 15, *The Annals*, Bks. XIV-XV, pages 141-176  
 AUGUSTINE, Vol. 18, *The Confessions*, Bks. I-VIII, pages 1-61  
 DANTE, Vol. 21, *The Divine Comedy*  
 CHAUCER, Vol. 22, *The Canterbury Tales*, pages 159-550  
 MACHIAVELLI, Vol. 23, *The Prince*, pages 1-37  
 MONTAIGNE, Vol. 25, *Essays*  
 SHAKESPEARE, Vol. 26, *As You Like It*, pages 597-626; Vol. 27,  
*Othello*, pages 205-243; *The Winter's Tale*, pages 489-523  
 GILBERT, Vol. 28, *On the Loadstone*, pages 1-121  
 GALILEO, Vol. 28, *Dialogues Concerning the Two New Sci-  
ences*, pages 129-260  
 HARVEY, Vol. 28, *On the Motion of the Heart and Blood in  
Animals*, pages 267-304  
 BACON, Vol. 30, *Novum Organum*, Preface and Bk. I, pages  
105-136  
 DESCARTES, Vol. 31, *Discourse on Method*, pages 41-67  
 MILTON, Vol. 32, *English Minor Poems*, pages 1-90; *Samson  
Agonistes*, pages 337-378, *Arcopagitica*, pages 381-412  
 PASCAL, Vol. 33, *Pensées* (inspection)  
 NEWTON, Vol. 34, *Mathematical Principles of Natural Philoso-  
phy* (inspection)  
 LOCKE, Vol. 35, *A Letter Concerning Toleration*, pages 1-22  
 SWIFT, Vol. 36, *Gulliver's Travels*, pages 3-184  
 STERNE, Vol. 36, *Tristram Shandy*, pages 191-556  
 ROUSSEAU, Vol. 38, *The Social Contract*, Bks. I-II, pages 387-  
406  
 GIBBON, Vol. 40, *The Decline and Fall of the Roman Empire*,  
Chaps. XV-XVI, pages 179-234  
 LAVOISIER, Vol. 45, *Elements of Chemistry*, Preface, pages 1-7  
 DARWIN, Vol. 49, *The Origin of Species*, Chaps. I-VI, pages  
9-98; Chap. XV, pages 230-243  
 MARX AND ENGELS, Vol. 50, *Manifesto of the Communist Party*,  
pages 415-434  
 DOSTOEVSKY, Vol. 52, *The Brothers Karamazov*, Part II, Bk. V,  
Chap. 5, pages 127-137

JAMES, W., Vol. 53, *The Principles of Psychology*, Chap. XV,  
pages 396-420

#### PART IV

### Suggested Readings for College Freshmen and Sophomores

#### A. Gateway to the Great Books

- VOLUME 5 ELIOT, T. S., *Dante*, pages 371-403  
SCHILLER, *On Simple and Sentimental Poetry*, pages 155-211  
SCHOPENHAUER, *On the Comparative Place of Interest and  
Beauty in Works of Art*, pages 143-150
- VOLUME 7 DANTE, "On World Government," pages 383-399  
KANT, *Perpetual Peace*, pages 441-475
- VOLUME 8 BERNARD, *Experimental Considerations Common to Living  
Things and Inorganic Bodies*, pages 266-290  
MENDELEEV, "The Genesis of a Law of Nature," pages 442-446  
PAVLOV, *Scientific Study of the So-Called Psychological Processes  
in the Higher Animals*, pages 294-309
- VOLUME 9 CLIFFORD, *The Postulates of the Science of Space*, pages  
243-259  
PEIRCE, *The Red and the Black*, pages 342-348  
POINCARÉ, *Space*, pages 265-293  
RUSSELL, *Definition of Number*, pages 111-117; *Mathematics  
and the Metaphysicians*, pages 95-110
- VOLUME 10 ADAMS, *Saint Thomas Aquinas*, pages 422-450  
EPICURUS, *Letter to Herodotus*, pages 216-229

#### B. Great Books of the Western World

*Bible*, All

AESCHYLUS, Vol. 5, *Agamemnon*, pages 52-69; *Choephoroe*,  
pages 70-80; *Eumenides*, pages 81-91

SOPHOCLES, Vol. 5, *Oedipus at Colonus*, pages 114-130; *Philo-  
cetes*, pages 182-195

EURIPIDES, Vol. 5, *Hippolytus*, pages 225-236; *The Trojan  
Women*, pages 270-281; *Ion*, pages 282-297

ARISTOPHANES, Vol. 5, *The Peace*, pages 526-541; *The Birds*,  
pages 542-563; *The Frogs*, pages 564-582

- ARISTOTLE, Vol. 8, *Posterior Analytics*, pages 97-137; *Physics*, Bks. I-II, pages 259-278; *Metaphysics*, Bk. I, pages 499-511; Vol. 9, *Politics*, pages 445-548; *Rhetoric*, Bk. I, pages 593-622; *On Poetics*, pages 681-699
- HIPPOCRATES, Vol. 10, *On the Sacred Disease*, pages 154-160
- GALEN, Vol. 10, *On the Natural Faculties*, pages 167-215
- ARCHIMEDES, Vol. 11, *On Floating Bodies*, pages 538-560; *The Method Treating of Mechanical Problems*, pages 569-592
- APPOLONIUS, Vol. 11, *Conics*, pages 603-804
- NICOMACHUS, Vol. 11, *Introduction to Arithmetic*, pages 811-848
- LUCRETIUS, Vol. 12, *On the Nature of Things*, pages 1-97
- EPICTETUS, Vol. 12, *Discourses*, pages 105-245
- MARCUS AURELIUS, Vol. 12, *Meditations*, pages 253-310
- VIRGIL, Vol. 13, *The Eclogues*, pages 3-34; *The Georgics*, pages 37-99
- PLUTARCH, Vol. 14, *The Lives of the Noble Grecians and Romans*
- TACIUS, Vol. 15, *The Annals*, pages 1-184; *The Histories*, pages 189-302
- PTOLEMY, Vol. 16, *The Almagest*, pages 5-478
- AUGUSTINE, Vol. 18, *The City of God*, Bks. XV-XVIII, pages 397-507
- AQUINAS, Vols. 19-20, *Summa Theologica* (inspection)
- CHAUCEER, Vol. 22, *Troilus and Cressida*, pages 1-155
- HOBBS, Vol. 23, *Leviathan*, Introduction and Part I, pages 47-98
- SHAKESPEARE, Vol. 26, *Romeo and Juliet*, pages 285-319; *The Tragedy of King Richard the Second*, pages 320-351; *The First Part of King Henry the Fourth*, pages 434-466; *The Second Part of King Henry the Fourth*, pages 467-502; *Much Ado About Nothing*, pages 503-531; *The Life of King Henry the Fifth*, pages 532-567; Vol. 27, *King Lear*, pages 244-283; *Antony and Cleopatra*, pages 311-350; *Sonnets*, pages 586-609
- HARVEY, Vol. 28, *The Circulation of the Blood*, pages 305-328
- CERVANTES, Vol. 29, *Don Quixote*
- BACON, Vol. 30, *Advancement of Learning*, pages 1-101
- DESCARTES, Vol. 31, *Rules for the Direction of the Mind*, pages 1-40; *The Geometry*, pages 295-353
- PASCAL, Vol. 33, *Preface to the Treatise on the Vacuum*, pages 355-358
- NEWTON, Vol. 34, *Optics*, pages 377-544

- HUME, Vol. 35, *An Enquiry Concerning Human Understanding*, pages 450-509
- ROUSSEAU, Vol. 38, *A Discourse on the Origin of Inequality Among Men*, pages 323-366; *The Social Contract*, pages 387-439
- SMITH, Vol. 39, *The Wealth of Nations*
- GIBBON, Vols. 40-41, *The Decline and Fall of the Roman Empire*
- MILL, J. S., Vol. 43, *On Liberty*, pages 267-323
- DARWIN, Vol. 49, *The Origin of Species*, pages 1-251; *The Descent of Man*, pages 253-600
- MARX, Vol. 50, *Capital* (inspection)
- TOLSTOY, Vol. 51, *War and Peace*
- DOSTOEVSKY, Vol. 52, *The Brothers Karamazov*
- FREUD, Vol. 54, *The Interpretation of Dreams*, pages 135-387



## Appendix II

### Recommended Novels

**G**ateway to the *Great Books* includes no complete novels, though it does contain excerpts from some, such as *Robinson Crusoe* and *The Pickwick Papers*. In a ten-volume set novels cannot be adequately accommodated; and if they were, other kinds of writing could not be. The decision to exclude novels does not mean, however, that it is the editors' opinion that novels should not be read. On the contrary, the editors believe that a good novel can not only be a rich experience but also constitutes an essential link in the tradition of Western thought. (Seven major novels are included in *Great Books of the Western World*: Cervantes' *Don Quixote*, Swift's *Gulliver's Travels*, Sterne's *Tristram Shandy*, Fielding's *Tom Jones*, Melville's *Moby Dick*, Tolstoy's *War and Peace*, and Dostoevsky's *The Brothers Karamazov*.) To the end that younger readers and readers of less than mature experience may make their way through the vast number of such books that are available, a list of some one hundred recommended novels follows.

The list might, of course, have been shorter or much longer. It is not claimed that all the novels on it are *great* works of the imagination, although all are good—excellent examples of their kind—and all can be learned from and enjoyed. A list of incontestably great novels (excluding those already in *Great Books of the Western World*) might be very short indeed. The list could have been much longer, too. It was the policy of the editors to include only one novel by each author (though a few authors are represented by more than one work). The list could have been doubled in length by adding other works of authors who already appear

on it; and certain authors and works which seem to be quite inappropriate for younger readers do not appear and might have been included. In the end, any such list must be more or less arbitrary. It is believed, however, that the present one provides a good sampling of the available material.

The list includes novels appropriate for the different age levels for which Gateway was planned. There are novels that can be read with ease by readers in the 7th and 8th grade (see A Plan of Graded Reading, pp. 353-355), and novels that will demand the most careful attention of readers in the first two years of college. No attempt is made here to grade the novels or to indicate which novels should be read at what level. It will be evident, however, that certain works, like *Little Women*, *Alice in Wonderland*, *Huckleberry Finn*, *A Tale of Two Cities*, and *The Yearling*, can be enjoyed by younger readers, while certain others, such as Camus' *The Stranger*, Diderot's *Rameau's Nephew*, Joyce's *Dubliners*, Kafka's *The Trial* and *The Castle*, and Virginia Woolf's *To the Lighthouse*, are appropriate for more mature readers. Some of the novels in the latter group are, indeed, not often found in lists for readers of school age. However, good readers *can* read them, and all readers should know of their existence.

Included in the list are a few works which are ordinarily read only by specialists in the literatures of which they are leading examples. Among such novels might be mentioned Johnson's *Rasselas*, Mme. de LaFayette's *The Princess of Cleves*, and *The Saga of Burnt Njal*. These three are all fascinating books, however, if a little effort is made to accept and understand the special problems or intentions of the authors. The editors believe that Gateway readers, especially after they have become acquainted with the set, should be able to realize that the imaginative works of other ages and places can be as relevant to their own lives as the latest novel on the most familiar subject.

The list also includes some books which are not obviously in the novel form, such as *The Song of Roland* (originally a verse epic), *A Thousand and One Nights* (a collection of tales by numerous authors on many themes, gathered over hundreds of years), *Dubliners* (a collection of stories by one author and more or less on one theme), *Rasselas* (a philosophical tale), and *Hadrian's Memoirs* (the imaginary diary of a Roman emperor). The comprehensive and final definition of the word "novel" has not yet been given, and the editors make no apology for the inclusion of some rather surprising items.

Most, if not all, of the books on this list are in print, and many have been published in inexpensive, paper-bound editions. A good bookstore will usually be able to supply copies of any of these books, but if a good bookstore is not available (as is, unfortunately, too often true), the reader may consult the useful *Paperbound Books in Print*. This work, a new

edition of which appears four times a year, may be consulted in a library or ordered directly from the publishers, R. R. Bowker & Co., 62 West 45th Street, New York 36, N.Y.

The novels are listed alphabetically by author, with the date of first publication after the title.

ALAIN-FOURNIER (real name Henri Alban Fournier), *The Wanderer*, 1913  
ALCOTT, LOUISA MAY, *Little Women*, 1868

AMIS, KINGSLEY, *Lucky Jim*, 1954

ANONYMOUS, *The Arabian Nights*, 8th to 15th Century

———, *Burnt Njal*, tr. G. W. Dasent, 12th Century

———, *The Nibelungenlied*, c. 1200

———, *The Song of Roland*, tr. A. S. Way, c. 800

———, *The Romance of Tristan and Iseult*, tr. H. Belloc and P. Rosenfeld,

1210

AUSTEN, JANE, *Pride and Prejudice*, 1813

———, *Emma*, 1815

BAKER, DOROTHY, *Young Man with a Horn*, 1938

BALZAC, HONORE DE, *Eugénie Grandet*, 1833

———, *Old Goriot*, 1835

BELLAMY, EDWARD, *Looking Backward: 2000-1887*, 1888

BOWEN, ELIZABETH, *The Death of the Heart*, 1938

BRONTË, CHARLOTTE, *Jane Eyre*, 1847

BRONTË, EMILY, *Wuthering Heights*, 1847

BUCK, PEARL, *The Good Earth*, 1931

BUNYAN, JOHN, *The Pilgrim's Progress from This World to the Next*, 1678

BUTLER, SAMUEL, *The Way of All Flesh*, 1903

CAMUS, ALBERT, *The Stranger*, 1942

CARROLL, LEWIS, *Alice's Adventures in Wonderland*, 1865

———, *Through the Looking-Glass*, 1872

CATHER, WILLA, *My Antonia*, 1918

CLARK, WALTER VAN TILBURG, *The Ox-Bow Incident*, 1940

CLEMENS, SAMUEL LANGHORNE ("Mark Twain"), *The Adventures of Huckleberry Finn*, 1884

COLLINS, WILKIE, *The Woman in White*, 1860

CONRAD, JOSEPH, *Heart of Darkness*, 1902

CONSTANT, BENJAMIN, *Adolphe*, 1815

COZZENS, JAMES GOULD, *Guard of Honor*, 1948

CRANE, STEPHEN, *The Red Badge of Courage*, 1895

DICKENS, CHARLES, *David Copperfield*, 1850

———, *A Tale of Two Cities*, 1859

———, *Great Expectations*, 1861

DIDEROT, DENIS, *Rameau's Nephew*, 1785

- DOSTOEVSKY, FYODOR, *Crime and Punishment*, 1866  
 DOYLE, ARTHUR CONAN, *The White Company*, 1891  
 DREISER, THEODORE, *An American Tragedy*, 1925  
 DUMAS, ALEXANDRE (père), *The Three Musketeers*, 1844  
 ELIOT, GEORGE, *Middlemarch*, 1872  
 FITZGERALD, F. SCOTT, *The Great Gatsby*, 1925  
 FLAUBERT, GUSTAVE, *Madame Bovary*, 1857  
 FORSTER, C. S., *Captain Horatio Hornblower*, 1939  
 FORSTER, E. M., *A Passage to India*, 1924  
 GALSWORTHY, JOHN, *The Man of Property*, 1906  
 GIDE, ANDRÉ, *The Counterfeiters*, 1925  
 GLASGOW, ELLEN, *Vein of Iron*, 1935  
 GOGOL, NIKOLAI, *Dead Souls*, 1842  
 GOODRICH, MARCUS, *Delilah*, 1941  
 GUTHRIE, JR., A. B., *The Big Sky*, 1947  
 HARDY, THOMAS, *The Return of the Native*, 1878  
 HASEK, JAROSLAV, *The Good Soldier, Schucik*, 1923  
 HAWTHORNE, NATHANIEL, *The Scarlet Letter*, 1850  
 HEMINGWAY, ERNEST, *The Old Man and the Sea*, 1952  
 HERSEY, JOHN, *A Bell for Adano*, 1944  
 HUDSON, W. H., *Green Mansions*, 1904  
 HUGHS, RICHARD, *The Innocent Voyage* (also published as *A High Wind in Jamaica*), 1929  
 HUGO, VICTOR, *Les Misérables*, 1862  
 HUXLEY, ALDOUS, *Brave New World*, 1932  
 JAMES, HENRY, *The American*, 1877  
 ———, *The Portrait of a Lady*, 1881  
 JOHNSON, SAMUEL, *Rasselas Prince of Abyssinia*, 1759  
 JOYCE, JAMES, *Dubliners*, 1914  
 KAFKA, FRANZ, *The Trial*, 1925  
 ———, *The Castle*, 1926  
 KIPLING, RUDYARD, *Kim*, 1901  
 LAFAYETTE, MME. DE, *The Princess of Cleves*, 1678  
 LAWRENCE, D. H., *Sons and Lovers*, 1913  
 LEWIS, SINCLAIR, *Babbitt*, 1922  
 LONDON, JACK, *The Sea-Wolf*, 1904  
 LONGUS, *Daphnis and Chloe*, 4th or 5th century  
 McCULLERS, CARSON, *A Member of the Wedding*, 1946  
 MALORY, THOMAS, *Le Morte d'Arthur*, 1485  
 MANZONI, ALESSANDRO, *The Betrothed*, 1826  
 MAUGHAM, W. SOMERSET, *Of Human Bondage*, 1915  
 MEREDITH, GEORGE, *The Egoist*, 1879  
 MERIMÉE, PROSPER, *Carmen*, 1847  
 MITCHELL, MARGARET, *Gone with the Wind*, 1936  
 MUNTZ, HOPE, *The Golden Warrior*, 1948

- ORWELL, GEORGE, *Animal Farm*, 1945  
 PATON, ALAN, *Cry, The Beloved Country*, 1948  
 PUSHKIN, ALEXANDER, *The Captain's Daughter*, 1836  
 RAWLINGS, MARJORIE KINNAN, *The Yearling*, 1938  
 RENAULT, MARY, *The Last of the Wine*, 1956  
 SALINGER, J. D., *The Catcher in the Rye*, 1951  
 SCOTT, WALTER, *The Heart of Midlothian*, 1818  
 ———, *Ivanhoe*, 1820  
 SHELLEY, MARY WOILSTONECRAFT, *Frankenstein*, 1818  
 SMOLLETT, THOMAS, *The Expedition of Humphry Clinker*, 1770  
 SNOW, C. P., *The Masters*, 1951  
 STEINBECK, JOHN, *The Red Pony*, 1937  
 STENDHAL (Marie Henri Beyle), *The Red and the Black*, 1830  
 ———, *The Charterhouse of Parma*, 1839  
 STEPHENS, JAMES, *The Crock of Gold*, 1912  
 STEVENSON, ROBERT LOUIS, *Treasure Island*, 1883  
 ———, *Kidnapped*, 1886  
 THACKERAY, WILLIAM MAKEPEACE, *Vanity Fair*, 1847-48  
 TOLSTOY, LEO, *Anna Karenina*, 1875-77  
 TROLLOPE, ANTHONY, *Barchester Towers*, 1857  
 TURGENEV, IVAN, *Fathers and Sons*, 1862  
 VERGA, GIOVANNI, *The House by the Medlar Tree*, 1890  
 VITTORINI, ELIO, *In Sicily*, 1949  
 VOLTAIRE, FRANÇOIS MARIE AROUET DE, *Candide*, 1759  
 WELLS, H. G., *The Time Machine*, 1895  
 WOLFE, THOMAS, *Look Homeward, Angel*, 1929  
 WOOLF, VIRGINIA, *To the Lighthouse*, 1927  
 WOUK, HERMAN, *The Caine Mutiny*, 1951  
 YOURCENAR, MARGUERITE, *Memoirs of Hadrian*, 1954

# Appendix III

## Recommended Anthologies of Poetry

**L**yrical poems, like novels, do not appear in *Gateway to the Great Books*. The editors felt that by devoting a volume or two to a collection of poems they could do little more than create another anthology, of which a great many are already in existence. However, as before, the decision to exclude poetry from the set does not mean that the editors believe that poetry should not be read. There follows, therefore, a list of representative poetry anthologies which, it is hoped, will be useful to Gateway readers.

This list of anthologies is by no means exhaustive. There are scores, if not hundreds, of anthologies of poetry, and many more might have been listed here. But the following selection is more than ample as an introduction to poetry.

The list is divided into four sections. The first includes anthologies of world poetry, most of which, for obvious reasons, appear in translation. The second includes anthologies mainly or wholly of English and American poetry. The third section includes anthologies of poetry in other languages. There are many more such collections. The fourth and final section includes a few anthologies that provide extensive editorial comment. For the reader with little experience in reading poetry, these might be consulted first.

The anthologies are listed, within groups, alphabetically by title, and where appropriate a short description or comment is added. Publishers are cited to aid the purchaser, but date of first publication is not given, as it is usually irrelevant. Where it is of special interest, it is given in a note.

Some of the anthologies are published both in hard-cover and in paper-bound editions; others, now in hard-cover editions only, will probably appear before long in paperback.

### *Anthologies of World Poetry*

*An Anthology of World Poetry*, ed. Mark Van Doren. New York: Harcourt, Brace & World, Inc.

*A Little Treasury of World Poetry*, ed. Hubert Creekmore. New York: Charles Scribner's Sons

*The World's Best Poems*, ed. Mark Van Doren and Garibaldi M. Lapolla. Cleveland: World Publishing Co.

### *Anthologies Mainly or Wholly of English and American Poetry*

*An Anthology of Famous English and American Poetry*, ed. William Rose Benet and Conrad Aiken. New York: Modern Library

*A Concise Treasury of Great Poems*, ed. Louis Untermeyer. New York: Permabooks, Inc.

*Fifty Great Poets*, ed. Milton Crane. New York: Bantam Books

*The Golden Treasury of English Songs and Lyrics*, ed. Francis Turner Palgrave. New York: Dolphin Books. This is a reprint of the original (1861) edition of this famous collection. The anthology, with additional selections, has been many times re-issued.

*Immortal Poems of the English Language*, ed. Oscar Williams. New York: Washington Square Press, Inc.

*A Little Treasury of Modern Poetry*, ed. Oscar Williams. New York: Charles Scribner's Sons. Williams has edited several other anthologies in the Little Treasury series, all published by Scribners.

*Modern American Poetry and Modern British Poetry*, ed. Louis Untermeyer. New York: Harcourt, Brace & World, Inc. This one-volume edition contains both of Untermeyer's famous anthologies.

*The Oxford Book of American Verse*, ed. F. O. Matthiessen. New York: Oxford University Press

*The Oxford Book of English Verse*, ed. Sir Arthur Quiller-Couch. New York: Oxford University Press. This anthology, first published in 1900, has been recently brought up to date by the addition of later poems.

*The Pocket Book of Verse*, ed. M. E. Speare. New York: Washington Square, Inc.

*Six Centuries of Great Poetry*, ed. Robert Penn Warren and Albert Erskine. New York: Dell—Laurel Poetry Series

*The Viking Portable Poets of the English Language*, ed. W. H. Auden and Norman Holmes Pearson, in five volumes: Vol. I, Medieval and Renaissance Poets; Vol. II, Elizabethan and Jacobean Poets; Vol. III, Restoration and Augustan Poets; Vol. IV, Romantic Poets; Vol. V, Victorian and Edwardian Poets. New York: Viking Press

### *Anthologies of Poetry in Other Languages*

*Greek Lyric Poetry*, tr. Willis Barnstone. New York: Bantam Books

*Poems from the Greek Anthology*, tr. Dudley Fitts. New York: New Directions Paperbacks

*The Latin Poets*, ed. Francis R. B. Godolphin. New York: Modern Library

*An Anthology of Spanish Poetry from Garciloso to Garcia Lorca*, in English translation with Spanish originals, ed. Angel Flores. New York: Doubleday Anchor Books

*An Anthology of French Poetry from Nerval to Valéry*, in English translation with French originals, ed. Angel Flores. New York: Doubleday Anchor Books

*An Anthology of Russian Verse*, ed. Avrahm Yarmolinsky. New York: Doubleday Anchor Books

### *Anthologies with Extensive Editorial Comment*

*Exploring Poetry*, ed. M. L. Rosenthal and A. J. M. Smith. New York: Macmillan Co. This is an introduction to poetry through the analysis of many individual poems.

*Introduction to Poetry*, ed. Mark Van Doren. New York: Holt, Rinehart & Winston, Inc. This work combines an anthology of English and American poetry with discussion of many poems.

*The Poem Itself*, ed. Stanley Burnshaw. Cleveland: Meridian Books. This is a collection of original poems in French, German, Spanish, Portuguese and Italian, with translations and extensive comment.

*Understanding Poetry*, ed. Cleanth Brooks and Robert Penn Warren. New York: Holt, Rinehart & Winston, Inc. This is an anthology of English and American poetry with critical interpretations.